

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Official Organ of the Catholic Central Verein—Est. 1855

VOL. 52

MARCH 1960

NO. 11

Freedom In Education

FOSTERED OR FORBIDDEN BY THE FIRST AMENDMENT?

Joseph A. Kelly — Rochester, N. Y.

UNIVERSAL, RELENTLESS REJECTIONS by the states of subsidies for diversified education places the United States in a unique position among the Western democracies. For a nation otherwise dedicated to pluralism, this situation constitutes an anomaly demanding serious study and open discussion. Perhaps it is concern over the trend toward a conformist mass culture, coupled with a fear of the steady growth of government, which sparks the increasing realization that this enigma poses a grave threat to individual freedom and democracy itself. To the most casual observer it becomes apparent that non-public schools prevent a state monopoly of education, and provide for diversified individual development which is the marrow of genuine democracy. But how to achieve the ends implicit in the existence of separate schools is not as simple as their recognition.

If these schools could compete favorably with state schools in the educational market place, there would be no problem; but such is not the case. Maintaining a favorable competitive position requires growth, development and economic availability to parents and students. Today these schools, from the elementary through the college level, are engaged in an economic struggle for survival. Nevertheless, tax support of any degree to these institutions is forbidden by law, even though they are accredited by the state and serve public purpose.

Bedeveled by Religious Tension

Therefore, the solution to this problem of divergent democratic theory and practice depends upon whether Americans are willing to lift the financial ban on these institutions, or willing to

accept the alternative of subsidizing individuals who choose to use them. As, for the most part, these schools are church-related, discussion of this problem of equitable status has long been bedeviled by religious tension and clouded by emotion. All such proposals raise the question of separation of Church and State under the First Amendment of the Federal Constitution and allied provisions in state constitutions.

In the agreement of all Americans as to the desirability of a separated Church and State there is common ground; but a point of departure occurs in the disagreement as to what constitutes a violation of this cherished principle. When the disagreement becomes emotional, issues become obscured from a lack of proper distinctions and a disregard of basic meaning. However, since the end of World War II, the ultimate tendency of Americans to approach such issues with confidence and charity has been noticeably accelerated. Resultant constructive thinking is reducing tension by consideration of this issue as not essentially a religious one, but rather as one of freedom of choice in education. But despite this progress, a large segment of the public continues to see the basic issue as one of separation of Church and State.

Those who favor subvention for separate schools, even though church-related, argue that this would not constitute an establishment of religion, neither within the context of the First Amendment nor within the provisions of state constitutions supported by this amendment. Further, they submit that the purpose of the First Amendment is not to secularize American education or life. Those who oppose subvention argue that to aid individuals or institutions in any manner or de-

gree constitutes an establishment of religion, if the institutions teach religion and/or are administered by a denomination. Logically, then, this position demands that religion be removed from public schools. Needless to say, this has opened another controversy confined to public education only. Current Supreme Court interpretation of the First Amendment (Everson and McCollum Decisions, 1947) supports the latter argument and encourages perpetual challenge of religion in public schools. Most Americans, however, are fearful of these inroads of secularization, because religion is an integral part of the educative process necessary for understanding and transmitting our total cultural heritage, and for promoting moral development.

Historical evidence indicates that the real purpose of the First Amendment was to prevent the government from declaring any particular religion a national religion, and to permit each man to worship according to his conscience. That attitude was understandable in view of the fact that the original states had established religions, any one of which could have been declared an official national religion. The adoption of the First Amendment did not place the states under legal compulsion to disestablish their religions, but over a rather brief period of time they voluntarily abandoned them. Actually, the original draft of the First Amendment, as written by James Madison, stated: "nor establish a national religion." Had this amendment not been subjected to semantic juggling at the time of its adoption, perhaps there would have been less chance of its becoming the divisive influence it has turned out to be.

Court Decision vs. Popular Will

Traditions and practices of the Federal government have always indicated an acceptance of the original Madison draft. Moreover, this has continued despite the "high and impregnable wall" between Church and State erected by the Supreme Court in the Everson and McCollum Decisions. Policies of the federal government have not been greatly affected by this interpretation, but there have been major repercussions in the states, mostly in the area of education. For over a decade, these decisions have been criticized particularly by religious leaders, educators and members of the legal profession. For example, Professor Ed-

ward S. Corwin, authority on constitutional law, said that Court has "remade" American history, and Dr. Rheinhold Niebuhr has asserted:

"But the notion of an absolute wall of separation has been excluded from the consensus among us. There is no such thing as an absolute wall of separation."

Primarily, reluctance to accept the "high and impregnable wall" theory stems from its rejection of values which all faiths accept as fundamental to democracy and moral progress. Also, when it prevents encouragement of education in non-public schools, it smothers the diversity so necessary for growth in freedom.

In the process of "remaking" American history, the Everson and McCollum Decisions secularized American education. Religion in American public schools is illegal, and the requirement to forfeit all educational benefits upon attendance at any other school is legally sanctioned. In this country freedom of choice in education cannot be exercised without penalty, and this economic coercion is leading to a state monopoly of all levels of education.

Subsidization of individuals in lieu of grants to institutions should avoid constitutional questions; but misguided zeal for separation of Church and State, as inspired by current legal interpretation, prevents the distinction from being realized. In 1955, Professors Friedman and Thomas of the University of Chicago suggested that parents could be given redeemable vouchers for a specific maximum amount to purchase education for their children at state accredited institutions of their choice. In effect, this would remove the economic penalty now imposed upon those choosing non-public schools, and would insure distributive justice for all taxpayers in the disbursement of educational benefits.

Direct payment to institutions must of necessity, under present interpretation, raise constitutional questions; but if payment does not exceed the cost of the services rendered, it would not breach the law. This was done unchallenged under the G.I. Bill of Rights and, interestingly enough, many clergy of all faiths were trained under its provisions. Again, Illinois courts have recognized that if the amount paid for the care of delinquent children in a sectarian institution is less than that required in a state institution, no payment for religious purposes is made.

Relationship of Public and Non-Public Education

American educators, theologians, lawyers and civic leaders of all faiths seem to be sensing an urgency to re-evaluate the role and relationship of public and non-public education, and to explore the implications of the concepts of religion in education and freedom of choice in education. This brings public and non-public education into focus as integral parts of the American cultural pattern. It is important to note the practical advantage in this common approach, for the best guarantee of freedom in the face of growing state power resides in voluntary associations efficiently carrying out civic purpose. Harold W. Dodds, when president of Princeton, suggested this succinctly when he declared:

"When it is no longer possible for a man to find a school for his boy except within a universal school system, it will be too late to worry about freedom as we have known it, for it will be gone."

A clear perspective of the concept, freedom of choice in education, requires but a few basic considerations. Although a state may set compulsory school laws, the Supreme Court has found that (Oregon Case, 1925) parents may select any accredited school for their children. Parents of about 12% of the school population have chosen non-public schools, mostly because they feel bound in conscience to get a specifically God-centered education for their children. It is argued that when in making this choice they are deprived of tax benefits, there exists a violation of constitutional rights. If it is true that in addition to material loss, there is deprivation of freedom of

religion, mind and spirit, serious questions are raised, not only under the "free exercise" of religion clause of the First Amendment itself, but under the Fifth and Fourteenth Amendments as well. Harvard Law Professor George K. Gardner thinks:

"A system under which all school children receive the same measure of support from the taxpayers comes closer to reflecting the spirit of the Declaration of Independence and the First Amendment than does a system under which the right to receive any measure of support from the taxpayers is conditioned upon attendance at a municipally controlled school."

Today, Americans are closing ranks and the search for common ground is on in earnest. Typically, the Ford Foundation Fund for the Republic and other official and semi-official groups are honestly and openly wrestling with knotty interfaith problems. This kind of concerted effort by those of different persuasions can furnish the strength necessary to hold our outposts of freedom (independent religious, educational and other creative cultural efforts) against encroaching statism. Increasing inter-faith cooperation and understanding has the practical aspect of a comprehension that diverse groups must cooperate, lest the social system be divided and swallowed by the political system. Continuing examination of the sources of irritation, tension and confusion has brought the present legal version of the First Amendment under close scrutiny. Undoubtedly, the growing consensus that this is a stumbling block for a diverse society, whose members genuinely desire to grow together in brotherhood and freedom, will eventually demand a more realistic definition.

Four implications of the prior rights and duties of American parents in the field of education, as summarized by Rev. A. A. Lemieux, S.J., are cited by Arthur D. Fahey as follows:

" 1) Our great public school system was organized to supplement, not supplant, the private schools of the nation; and together these types of institutions comprise the finest educational system on earth.

" 2) At no time in this country has democracy meant the imposition of conformity, or uniformity; and, if it is to have continuing value as a system, it must protect diversified expression according to the dictates of individual conscience, whether it

be political, economic, social, religious, or otherwise. . . .

" 3) The insistence upon conformity and uniformity of thought will lead to totalitarian construction and is, therefore, undemocratic because the right to dissent is denied.

" 4) The private schools, by their very existence, exemplify free expression by their sponsors; and so long as they are strong, no individual or group can ever seize control of the educational processes of this nation."

("Stand Up For Your Children," *St. Cloud Advocate*, Oct., 1959)

Housing for the Elderly

I. COMING TO GRIPS WITH A DIRE SOCIAL NEED

Rev. James D. Loeffler, S.J.—Augusta, Georgia

FROM THE WHITE HOUSE Conference on the Aging down to the local parish and home level, Americans are everywhere evincing greater concern for the increasing number and the problems of the older citizens, and proposing a wide variety of solutions. But the crux of the most of the problems, and the focal point for their solution, lies in the field of housing. If our older people are comfortably housed and contented, with their spiritual, mental and health needs provided for, most of the so-called "problems" vanish or are easily disposed of.

In 1956 Congress, awakened to the growing needs in this field, amended the Federal Housing Act to grant insured loans to non-profit corporations for the construction or remodeling of buildings suitable for the housing of the elderly. At the same time it was recommended that the Public Housing Authorities grant priorities to elderly applicants for housing, and construct new buildings suitable for their specific needs. In neither category was there general response or acceptance of the money made available for the purpose, and existing public housing was generally found unsuitable for the aged.

The Poorest were not Helped

The primary difficulty was a question of costs. Despite the fact that the very poorest, who were most in need of low-cost housing, could not afford even the minimum rentals of public housing, this housing has had to be heavily subsidized by the Federal government. In general, the elderly have even lower incomes than others, with the result that either the "non-profit corporations" or the Federal government would be committed to long-term (40-year) substantial subsidy of the elderly they wished to house.

As a result, the "Housing for the Elderly" department of the FHA reported only six completions of projects during the first three years of the Act, although there were close to one-hundred projects "being processed" or under construction in mid-1959. More recent undertakings under the Act have been made possible through the pay-

ment of "Founders' Fees" ranging up to \$15,000 by the elderly who wished to reserve an apartment in planned construction, plus rentals that were frequently over \$200 per month.

Studies recently made and published in Washington show that only 15 per cent of the single elderly have the minimum income deemed necessary for suitable living, *even in Public Housing or government-financed "Housing for the Elderly."* There appears a slight fallacy in this figure in that government statisticians used the normal 25 per cent to 33 per cent of income for housing, whereas the elderly, apart from increased medical expenses, are able to spend 50 per cent or more of their income on housing, since their expenditures for travel, amusement, clothing, personal appearance, and services are greatly reduced and in some cases eliminated. For the 15 per cent who can pay their way (according to government figures), Federal funds are now available to non-profit organizations, and through Public Housing, to construct all the housing for the elderly desired. In other words, the government finances housing only for the rich or at a heavy cost to the taxpayers.

In Public Housing, to cite the outstanding example in the country, the city of San Antonio, through the efforts of Housing Director Marie Maguire, has constructed experimentally a variety of different types of elderly housing, including a nine-story building in the down-town area. Here a limited number of those with sub-standard incomes are provided for by admitting persons in higher income brackets at increased rentals, to balance the budget. But the pressure for housing still comes from the poor who cannot be accommodated. The director recommends higher Federal subsidies for housing for the elderly to provide the additional services needed by them.

This writer, with the aid of the people of El Paso, Texas, constructed in 1956-57 twenty-eight free, landscaped apartments with all modern conveniences for a cost of \$63,000. These were for the very poor elderly Mexican women (average age, 79) who were compelled to live and pay

rent on a welfare allotment of \$15 per month; they were not eligible for pensions. But numerous applicants, including Americans, offered to pay more than adequate rentals if they could be admitted.

Disabling Requirements of F.H.A.

With the needs of the latter in mind, a non-profit corporation was formed to secure a Federal loan for 55 additional units plus a clinic and infirmary. Detailed plans were drawn up and approved by all city and state housing, health and safety authorities. Yet two years of effort failed to secure Washington approval of the project "for failure to comply with the minimum requirements of the F.H.A." If complied with, these requirements would necessitate minimum rentals of \$40-\$50 per month, instead of the average \$22 per month contemplated. Thus the \$60 per month pensioners and Social Security recipients for whom the housing was planned would be precluded from the project. These elderly themselves found the government-approved type of apartment less attractive and less desirable than those that could be built for half the cost.

In 1959 a new housing law, twice vetoed and finally approved, has placed a "housing for the

elderly" program in the hands of a different government agency—the Housing and Home Finance Agency. When appropriations are made in the current session of Congress to implement the bill, this agency will be able to grant direct loans to non-profit corporations at a reduced rate of interest ($3\frac{1}{8}$ per cent) and for a longer term (50 years), on the same basis as the loan program for hospitals and college dormitories. A flexibility in the requirements will permit the builder to erect the kind of structure desired without the onerous F.H.A. requirements. The conditions for such loans are now being written; but it is believed that now, for the first time, housing for the elderly poor can be constructed *within their ability to pay*. This has a great social impact on the morale and happiness of the residents of such a project. In the new Act, there is even a clause by which the building tradesmen, union or otherwise, can waive the usual excessively high rates to aid non-profit building for the poor and aged, and donated materials and labor can be used.

(In next month's *SJR* a classification will be made of the different types of elderly to be provided for, with the varying requirements of each.)

(To be continued)

Co-operative Housing in Canada

A CLASSIC EXAMPLE OF MUTUAL SELF-HELP

Rev. Richard M. McKeon, S.J.—Syracuse, N. Y.

DURING THE SUMMER OF 1959 it was my good fortune to participate in a program of Christian leadership at St. Patrick's College, Ottawa. There I met many leaders who are striving to teach the people improved standards of living in keeping with the social doctrine of the Church. In the field of co-operative housing great advances have been made, but not enough to satisfy the zeal and dreams of these leaders. They are hoping that their efforts will bear fruit in many more parts of Canada.

A report of the Co-operative Union of Canada, dated April 24, 1959, states: "Co-operative housing is now under more serious consideration than ever before in many parts of Canada. We do not have to dwell on the obvious need for co-

operative housing. Many Canadians are not going to be able to get a home of their own except through some co-operative plan or perhaps through subsidized housing. A number of subsidized projects with joint Federal-Provincial assistance have been carried out and more are planned. But the significance of an extensive development in co-operative housing has not been fully realized. Here is an opportunity for co-operatives to make a really great contribution toward a major national problem. We are not making that contribution today and it is a serious gap in the co-operative program of this country. After all, good shelter is one of the basic necessities of life and co-operatives should be especially interested about providing the basic needs of the citizens of a country."

More Favorable Conditions

The report goes on to show how conditions today favor such housing more than circumstances of some years back. Six such factors are given. We shall mention them with a brief comment.

The experimental stage is now passed. Many of the first difficulties have been overcome through the work of the pioneer groups. The practical experience gained in several provinces suggests that the success attained warrants a better future.

Credit unions are now strong enough to lend support to the housing program. It will astonish people in the United States to learn that the total assets of the Canadian credit unions are now one billion dollars. Part of this money can be used for short-term loans for co-operative housing. Already they have taken care of a great deal of interim financing during the time when a house was under construction. It is urged that credit unions in other sectors lend more aid in the housing field.

A Federal agency, CMHC, now renders official support for the co-operative housing program. By the end of 1958 it had financed 40 group projects in Ontario with 808 units, and 33 projects in Newfoundland with 334 units. Total group loans have amounted to nearly \$12,000,000. In Nova Scotia the province puts up 25 per cent of the money and the CMHC 75 per cent. Twenty housing projects were completed in Nova Scotia in 1958.

Co-operative financial institutions, like the Co-operative Life Insurance Company, are now able to assist the housing program. Four provinces are promoting co-operative housing. In Ontario co-operative housing groups get priority over the regular builders in assignment of land under the Federal-Provincial land assembly schemes.

Finally, and of major importance, is the fact that the labor unions are today deeply interested in co-operative housing. Labor leaders are urging greater participation and aid. The National Labor Co-operative Committee has a sub-committee on co-operative housing.

I was curious about the attitude of the unions. I was told that union men are active in the co-operative housing programs. They find no conflict which cannot be resolved. It is true that the members have been able to do the unskilled work on the houses. But by creating a new

market for homes, there is also plenty of work for the skilled union men to do. Many are buying their homes through the co-operative.

Savings are made by purchasing land by the acre instead of small lots. Lumber is also bought by the carload. The plans for the houses are relatively simple and thus savings mount up through the use of uniform models in various price ranges. Experience is showing that often the building process is slowed down by the use of self-help, and now all the labor is handled through sub-contracts. It helps the morale of the members when they see their future homes rising at a steady pace.

For Rural Areas Also

Another aspect of co-operative housing is underway in Nova Scotia. This seeks "to give the country people the benefits of co-operative housing that have long been enjoyed by those in towns and cities." Again we find that the faculty of St. Francis Xavier University, working with co-op leaders, is responsible for this new movement. The urban areas have gained in the past.

Now the faculty reports: "Unless the activities of the Nova Scotia Housing Commission are extended to rural dwellers, there will be a serious and undemocratic inequality of opportunity between urban and rural citizens of this province." It was discovered that great numbers of rural people were living in sub-standard conditions. This factor urged the young people to head for the cities. And so the report argued: "Rural communities like ours must be kept vigorous and healthy in order to provide the robust and resourceful young people who will build the future greatness of Canada."

On July 1, 1956, the Marysfield project of St. Patrick's Parish, Toronto Gore, was honored by a visit of His Eminence, Cardinal McGuigan, who praised the excellent work of the local co-operative and imparted his blessing on all concerned.

In the early afternoon His Excellency, Bishop Francis A. Marrocco, made a formal visit to the homes and blessed the individual units in the presence of the families. Before he was made bishop, Father Marrocco was director of the Social Action Department of the Canadian Catholic Conference. With the help of the Institute of Social Action of St. Patrick's College, Ottawa, this dynamic leader spurred forward the co-operative housing movement in Ontario. The best

way to appreciate what was accomplished is to send for and study the several *Guides to Co-operative Housing* published by the Institute.

After the blessing of the homes, Bishop Marrocco said: "God does help those who help themselves. You overcame your individualism and joined forces and resources with others; studied, prayed, worked; changed selfishness for selflessness; secured financing, built together—you co-operated. Now you are ready to participate in the life of the parish and this beautiful community. Keep the Catholic look with pictures and images of the Sacred Heart and Our Lady. Give the crucifix the place of honor. Since you intend to spend eternity in their company, this is only natural."

Americans who are sincerely interested in social action should plan to visit and study co-operative housing when they come to Canada. These projects are easy to find in Quebec and Nova Scotia. But now in Ontario, from Ottawa and Kingston to Toronto and on to Windsor, they are dotting the land. From this effective example of economic democracy great lessons may be learned to take back and to imitate in the States.

The promoters of co-operative housing are far from satisfied. They wish the movement to grow more rapidly and stronger throughout the provinces. What is lacking? In most places there is no proper machinery for information, education and organization of housing groups. Well-trained and zealous leaders must prepare the soil. At the 1955 Canadian Co-operative Congress in Saskatoon, special sessions were held on co-operative housing, and steps were taken to promote the movement throughout Canada.

The report which I quoted in the beginning of this article states: "We are therefore looking for the kind of provincial set-up that will get a vigorous program of co-operative housing going and will develop that program on a large scale. If Nova Scotia can complete twenty co-operative housing groups in a year (and this is only a drop in the bucket because the 20 groups added up only to 189 houses), proportionately Canada should be able to complete from 200 to 500 in a single year. It is in such terms that co-operative housing must be considered in order to make a worthwhile impact on the total housing problem of the country."

"Education Before Excavation"

What are some of the certainties on which the authorities have a general agreement in regard to co-operative housing? The first point is that considerable savings can be made by well-organized groups. On the other hand, there can be great disappointment and no savings when a project is badly directed.

"Education before Excavation." It is most important to have study and education. After careful selection of members, "the whole educational program preceding the actual construction of homes must be under expert guidance."

After the group is organized, "contact should be made with the building authority or the building society under which construction is to be carried out." All members should understand the financial arrangements. Likewise, a systematic savings program is recommended. Here the credit union has played a leading role.

It is agreed that "the general plan of organization should be flexible enough to provide for many types of co-operative housing. In some cases the members of the group will want to do a great deal of their own work; but in others they will be able to do little or none. Some groups will want to use the services of the building society or a contractor; some will not."

Great stress has been laid on provincial co-operative unions to take more initiative in getting groups interested, and to provide adequate machinery to promote co-operative housing. In many provinces the educational program must be improved and made more widespread. When a co-operative building society is formed, it is well to have representatives from the co-operative wholesale, credit union league, co-operative insurance and labor unions on the board of directors.

This brief discussion of the co-operative housing program in Canada should awaken the minds of our citizens to the great possibilities of a similar program in the United States, especially for those in the lower-income group. What Father George Topshee of Antigonish recently said about the Nova Scotia situation, "Co-operative housing offers the only road to ownership of adequate houses for many people of low income," is true also here.

Tenants Alert!

To the millions of our people who rent homes or apartments but who foolishly believe that ownership is an idle dream, the words which in-

spired the founding the first co-operative housing group in 1936 under the auspices of St. Francis Xavier University and named Thompkinsville after one of the great pioneers, Father Jimmy Thompkins, should startled them. The words are from Dr. Warbasse's *Co-operative Democracy* and read: "Any tenant paying rent to a landlord for a period of twenty years, pays for the house, then makes a donation of the house back to the landlord, and starts paying all over again."

How do the men who now enjoy their own homes feel about the co-operative program? The statement of Gil Reid, a steel worker in Sydney, might answer rightly for all. He said: "The most important factors were the help of God and the determination that we were going to finish our homes and so improve our living conditions and give our children a better chance to be good

citizens, and not to grow up with an inferiority complex to other children whose fathers are in a higher income bracket than ours. Today, thank God, we can truthfully say that we have accomplished that. We owe thanks to St. Francis Xavier University, which started us on our study program and encouraged us through our building period; to God who has given us courage and health to carry on our program; and to our wives who have helped us with our building and who have also encouraged and pulled with us over some tough, hard times . . . So my advice for a housing group is God's help, a proper study period, determination and, most of all, ten or more couples who are happily married and are willing to stick together through some rugged times in order to get better Christian homes."

A Humorist Torn in Twain

THE ORDEAL OF SAMUEL CLEMENS

Liam Brophy, Ph.D.—Dublin, Ireland

THE LITERARY WORLD WILL soon be celebrating the fiftieth anniversary of the death of Mark Twain. In spite of Van Wyck Brook's harsh treatment of him in his book, *The Ordeal of Mark Twain*, the vast majority of litterateurs will continue to regard the story-teller's life as a real success story. He is still a classic example of the local boy who made good. He was his best, indeed, when, even as a man, he was the local boy on the banks of the Mississippi.

The inner life of Mark Twain, however, was no success story. It reveals a weak, almost childish, nature striving for truth, and, in its lack of mature judgement, kicking the toys it had for so long confused with truth. He was in some ways "a crazy mixed-up kid." This verdict is borne out by the two books on which he labored for so long and by which he best hoped to be remembered: *St. Joan of Arc*, and *What is Man?* In the one we have the idealist, the man whose nature really did worship Christian chivalry in spite of all his wise cracks against it, the man whose soul would have grown to its full stature in a Catholic environment. In the other we have the petulant, tired child who feels let down and in-

tends to shock his elders and shatter his playthings. He put Debunker's Hill on the literary map, but Calvary was for him a scandal and an obstacle.

The Frozen Roots

"Two unaccountable freaks," as he said himself, appeared on November 30th, 1835—he and Halley's comet. The comet swept through the heavens closely tracked by the observatories. Samuel Langhorne Clemens appeared a little less spectacularly in Florida, Missouri. His father was a morose man out of whom failures had crushed all laughter. His mother was one of those energetic women who caused America to be nicknamed Mumocracy, where the rule of "Mum" is law. She was of staunch, hardy and humorless stock, an inflexible moralist, with boundless ambition for her family, especially for the recalcitrant little Sam. When he was four years old, the family moved to Hannibal, on the Mississippi. He remained there until he was nineteen, learning, as he recorded significantly, to fear God and hate Sunday school. The roots of religious fervor and enthusiasm were frozen in the spirit of the impressionable boy amid an atmosphere where

the finer things of the spirit were regarded as sinful.

When Sam was twelve, his father died. Over the father's corpse Mrs. Clemens made Sam promise that he would never drink or gamble. The son promised on condition that he be allowed to leave school which, as a matter of fact, had seen very little of him. The bargain was clinched. Young Sam went to work on a local newspaper run by his brother Orion; he learned to set type and do a little random reporting. At this period of his life a casual incident occurred to which his official biographers attach no importance, though Mark Twain himself regarded it as an augury as clear as the voices of the Maid of Orleans. One day he picked up the loose page of a book on the streets of Hannibal. It proved to be from a life of St. Joan of Arc and dealt with her trial. Suddenly all the latent generosity of his nature, his innate respect for womankind and his deep love of chivalry were aroused, and he resolved to find out all that there was to be known about Joan and vindicate her before all the world in a memorable book. He never lost sight of that ambition even in the midst of a very busy life. The book appeared fifty years later.

Life on the Mississippi

Sam was not accelerating quickly enough for his ambitious mother. We find him drifting about rather aimlessly till he was drawn into the great current which made him immensely happy. To be a river pilot on the Missouri and Mississippi at that time was a post of immense importance, with good pay and much prestige. Sam put himself under the tutelage of the exacting ace-pilot Bixby, who taught the eager apprentice a precise knowledge of every bluff and bend of the fifteen-hundred miles of river from St. Louis to the Gulf. Creatively, this was the best period of Mark Twain's life. Besides security, this job gave him the leisure in which to study and observe. The books which came out of the memories of these and earlier days—*Huckleberry Finn*, *Tom Sawyer* and *Life on the Mississippi*, are reckoned by critics to be his best. That was before the funny man killed the kindly philosopher in him.

When the Civil War broke out in 1861, the Mississippi was closed and Sam's occupation was gone. After an abortive attempt at gold mining, he took to writing short stories. It was at this

time he began to use the pen-name which was to become one of the most famous in the world. "Mark Twain" means "two fathoms," a pilot's call used on the Mississippi to indicate safe waters. It had been used as a pen-name by another pilot author who died shortly before Sam Clemens adopted it.

Mark Twain's talent was recognized by Artemus Ward. His rapid rise to fame as a result of the publication of the *Jumping Frog* in 1865 is a matter of literary history. What concerns us is the bent of his mind when he wrote the series of reports for the *New York Tribune*, later published in book form as *The Innocents Abroad*. He had been commissioned by that paper to accompany a group of American tourists on their voyage to Europe, Egypt and Palestine. Mark Twain made fun of the things he secretly revered "to tickle the ears of the groundlings" and in general please and placate the Philistines. As Brooks says: "It (Twain's wit) enabled the business man to laugh at art, antiquity, chivalry and beauty and return to his desk with an infinitely intensified concept of his own worthiness and well being." Cultural institutions that had taken men of the Christian tradition ages to fashion and create were dismissed with a short wise crack. The delicate fabric of European culture was handled with coarse thumbs. Mark Twain found it paid well to soothe the deep inferiority complex of business with sneers. He later repeated the pathetic feat in *A Connecticut Yankee at the Court of King Arthur*, and *A Tramp Abroad*. He found it even paid to take down American reputations a peg or two, as when he belittled General Grant by making fun of his toe.

Mark Twain acted the clown, but he really wanted to be a creative artist. That for Brooks was his great "ordeal." He gave American tourists a bad name, and set American humor on the track of irreverence and iconoclasm. He acted the clown so well that no one would accept him in any other role. Secretly he might even be a Punchinello: but his Philistine readers wanted their laugh; which is what they paid him for. So he grew more bitter from the inner conflict and, in exasperation, delivered himself of such utterances as "My idea of our civilization is that it is a shabby, poor thing, full of cruelties, vanities, arrogances, meannesses and hypocrisies. As for the word, I hate the sound of it, for it conveys a lie; and as for the thing itself, I wish it was in hell, where it belongs."

The Inner Tangle

Mark Twain could assuredly have said with Faust: *Zwei Seelen wohnen, ach, in meiner Brust*. The conflict between his two souls became sharper with the passing of the years. Towards the end of his career he wrote the two revealing books to which we have referred: *What is Man?* and *St. Joan of Arc*. The first of these prompts another remark of Goethe's, *Sobald er reflektiert er ist ein Kind*. When he tried to think, especially on the high and hidden things of God, Mark Twain was a child, but a very peevish and irresponsible child. Brooks writes: "It is really his own mind he is describing . . . Mark Twain reveals himself in old age as a prey to all manner of tumbling chaotic obsessions . . . a swarming mass of dissociated fragments of personality, an utterly disintegrated spirit, a spirit that has lost, that had never possessed, the principle of its growth."

Mark Twain made the same mistake as did Karl Marx in accepting the dusty little sunless corner of the creeds about him as the radiant reality of Christianity. The mercantile Protestantism of Germany and the Calvinism of nineteenth century mid-Western America had many things in common. They had, for instance, a common detestation of all forms of spiritual beauty from lyrics to the liturgy. The childishness of Twain is disclosed in his acceptance of Christian symbols with Calvinist literalness. Hence his easy sneers at harps and haloes in the hereafter. They were even less justified than the Communist sneers at "pie in the sky by an by when you die." Like Marx again, Twain claimed to be a determinist. His brief answer to the title of his book is that man is a machine. This conclusion, of course, ignored the involved suicide of thought: the thoughts of Determinists must, by their own logic, be determined. It ignored also the pathetic conflict in the free will of Mark Twain. To his public he was the funny man. He himself would have chosen to be the great creative artist, if only his will had been strong enough. But a machine is never tempted to jump the rails.

Mark Twain took about twenty-five years to write and re-write *What is Man?* He hesitated for seven years before releasing it, and having done so, expected the world to be horrified at his daring. But he had played the role of the playboy of the Western World too long. Those who cared to notice at all, took it, for the most part, as a prank on the part of a slowed-down come-

dian. The Tramp-turned-Theologian might be the funniest of his acts; but no one was quite certain. Twain was not so much the tired old man as the child kept up too late at night. He tried to shock his elders by some bold, outspoken speech. But they merely thought him naughty. Then he decided to shock them after he had retired for the night. He would write his autobiography and let legions of cats out of bags. He wrote to W. D. Howells:

"To-morrow I mean to dictate a chapter which will get my heirs and assigns burned alive if they venture to print it this side of A.D. 2006—which I judge they won't. There will be lots of such chapters if I live three or four years longer. The edition of *A.D. 2006* will make a stir when it comes out. I shall be hovering around taking notice, along with other dead pals. You are invited."

That was in 1906. But the project startling posterity came to naught. For one thing, he had been aiming to knock down notions that the wind of public opinion had already blown away. Those who praised him with uncritical extravagance likened him to Cervantes and Swift. To do so was to forget the distinction between the satire that cleanses and polishes, and the naughtiness of the peevish child who will even blaspheme to make his elders take notice. Twain's daughter testified that he did, in fact, fill the house with tempests of blasphemy, and blasphemy is the expression of an immature mind, even as reverence is a sign of nobility of character.

The Penalty of Jibing

It has often been said that Twain set American humor on the track of the irreverent. In one instance, however, he showed a persistent and most laudable reverence. His unbounded admiration for St. Joan of Arc was described by one biographer as "downright worship." Twain was primarily a journalist. His books and articles were flung from him with the superficial brilliance of fireworks. His life of St. Joan, on the other hand, matured in his mind for fifty years. He re-wrote the first part of it five times before he was satisfied. When it was finished he said: "I love *Joan of Arc* best of all my books, and it is the best, I know perfectly well." From the viewpoint of literary form and development of theme the critics agree with him. But again, the reading public was not so sure. It was odd to see the author of *Innocents Abroad*, and *A Yankee at*

the Court of King Arthur burst into lyrical enthusiasm over a girl who was the very personification of chivalry, and one, moreover, whom Catholics venerated as a saint. If anyone had a faint suspicion that this was a piece of irony, they were convinced by the absolute sincerity of the book. Nevertheless, almost the only impression left by it was a faint uneasiness. Those who had enjoyed his funny pieces felt, perhaps, that he might have spent his time and talents to better advantage on amusement. Litterateurs had seen other writers devote their energies to St. Joan of Arc. More writers were to follow suit, for, after St. Francis of Assisi, she has been the most popular subject of biography among the saints, honored mostly as a persecuted Protestant. For Catholics the book added nothing new to the story of *La*

Pucelle, and could scarcely be classified as hagiography. At best, it might be said to deserve a place among Disraeli's *Curiosities of Literature*.

By eternal standards, it was tragic that Mark Twain was born into an atmosphere which froze the generous impulses of his nature. It was more tragic still that he was switched on to the road of easy success at a critical stage of his career—success, that is, in terms of worldly prestige and wealth. The cost was dreadfully high. The destructive Voltairean wit corroded the containing vessel. In the end, the heart of the man who loved to shatter venerated images with iconoclastic exuberance was itself shattered, as the world continued to expect nothing but laughs from Punchinello.

Warder's Review

Credit Labelling

AS REPORTED BY THE Federal Reserve Board, consumer credit of all types in the U.S. last year soared to a record \$52,046,000,000. We have no available statistics which would indicate how many individual borrowers or installment buyers were involved in these debt transactions. One may safely conjecture, however, that a very large proportion of the individuals concerned had no idea of what they were paying in terms of interest. Whatever information was given by the loan companies or the merchants was judiciously fragmentary and of a sales-promotion nature, stressing "how easy" it was to make the "small" monthly payments, often "with nothing down." Nothing down, of course, except the poor debt-ridden consumer!

The glaring abuses in consumer credit financing have been recognized by our legislators in Washington. On January 7, Senator Paul Douglas of Illinois introduced Bill S. 2755 "to assist in the promotion of economic stabilization by requiring the disclosure of finance charges in connection with extension of credit." (*Congressional Record*, Vol. 106, No. 2, p. 89) When introducing S. 2755, Senator Douglas made these pertinent observations:

"The purpose of this bill is to require lenders

and vendors to tell the truth about interest rates and finance charges.

"In too many instances, today, the consumer who signs a document that places him in debt would have to be a lawyer in order to understand the fine print that spells out his rights and liabilities; and he would have to be an accountant or an expert in higher mathematics in order to compute in simple annual terms the cost of the credit. Altogether too often he is deceived into paying a higher cost for credit than he has been led to expect by the huckstering of fast-talking salesmen. True annual rates running as high as 30 to 40 per cent are camouflaged in terms of rates which are seemingly modest because they are stated as monthly, rather than annual rates, and are further disguised in the form of fees, charges, discounts, and the like—all of which make up the true cost of credit to the consumer. . . .

"This bill would require that he be given, in writing, two vital pieces of information: First, the total amount of the finance charges he is contracting to pay; and, second, the percentage that such an amount bears to the outstanding balance expressed in simple annual interest."

So many practices followed in the extension of consumer credit are simply immoral. It is said that you cannot legislate morality. Nevertheless,

civil laws have for their ultimate purpose the common good. The Government may not stand idly by while the common good is being undermined as it certainly is by the deception employed by so many "lenders and vendors" in this day of astronomical consumer debt. It is very obvious that the public needs the protection which only the law can give. We see no incongruity in S. 2755 and we hope for its passage. Obviously, as the *Wall Street Journal* of January 6 has pointed out, there will be many political overtones in the discussion of this bill because of the election year. It would be a disservice to the people if pretty politics frustrated this effort to curb growing dishonesty in business.

In favoring the passage of S. 2755, we recognize that it does not represent the only or even most important device at our disposal for thwarting usurious practices. We have repeatedly advocated the cooperative movement as an effective means for economic stabilization. For various reasons, the cooperatives have not taken hold in our country as they should have. It would seem that not enough attention is paid to education in promoting the cooperatives. The result is that this movement is not being exploited to even a fraction of its rare potentialities. By education we mean indoctrination in the true philosophy of cooperation, and the teaching of certain basic economic concepts and facts. Our modern usurers are able to victimize a public which is ignorant and helpless, economically speaking. Even a good law cannot effectively remedy this situation.

Confidence But Not Complacency

IN HIS *Weekly Business Summary* of January 27, Mr. George Coleman, staff economist of the Mercantile Trust Co., in St. Louis, presents these interesting statistics depicting the economic surge of the U.S. since the last war:

"The impact of scientific discoveries and research, of economic development and growth, and of legislative changes is shown in the latest Economic Report of the President which contains a number of tables relating to the diffusion of well-being since the end of World War II. The growth of the population has been stressed repeatedly, but it is less well-known that the infant mortality rate fell from 33.8 per thousand live births in 1946 to 26.3 in 1959. The maternal mortality rate fell from 1.57 to 0.38 in the same period. The number of cases of undulant fever

declined from 5,887 in 1946 to 720 in 1959. Diphtheria declined from 16,354 to 930 cases, malaria from 48,610 to 80 cases, and there has not been a fully diagnosed case of small pox in the United States since 1952.

"The growth in income has been stressed, but the rise in leisure time has not been realized. In 1946, the number of weeks of vacation totaled 34.4 million, as compared with 77.7 million in 1959. Visitors to the national parks more than doubled. The number of hunting licenses rose more than 50 per cent, while the number of fishing licenses almost doubled. Ninety per cent of the homes wired for electricity have television sets, 98 per cent have refrigerators, 93.7 per cent washers, 72.5 per cent vacuum cleaners, 17.8 per cent dryers, and 12.8 per cent air conditioners.

"More than 97.5 per cent of the children aged six through fifteen are in school. There are now more than 2 million children in kindergarten, 29 million in elementary schools, 9.6 million in high schools, and 3.3 million in colleges and professional schools. In 1959, 387,000 Bachelor's degrees were conferred as compared with 137,000 in 1946. The record was reached in 1950 when 435,000 degrees were conferred. Master's degrees were granted to almost 71,000 people, and 9,300 Doctor's degrees were granted last year.

"Life insurance per family has risen from \$3,600 to \$9,300 and the number of share-owners rose from 6.5 million in 1952 to 12.5 million in 1959. In 1946, 1,642,000 beneficiaries received benefits totaling \$378 million under the old age and survivors insurance program. Last year, almost 14 million beneficiaries shared in total payment of \$10.3 billion under that program. Eighty-two and five-tenths per cent of the non-agricultural employees are covered by unemployment insurance programs and the average weekly payment for total unemployment last year was \$30.37. One-hundred and twenty-seven million Americans are covered by some type of hospital expense insurance."

An impressive picture, certainly. These statistics should inspire confidence in our economic system, but not complacency. It would be foolhardy to predicate our invincibility as a nation on our economic wealth alone. As a matter of fact, unless there is a much-needed bolstering of our morals, this very material prosperity will surely be our undoing in the current East-West struggle.

Also, our new position of economic strength should not blind us to the prevalence of sore

spots in our body social. We have not attained the millenium by any means. There is still much poverty, much privation and much social injustice. Should any one doubt this, a visit to the slums in any of our larger cities, or to a camp of migrant farm helpers will convince him.

Political Hogwash

IT WAS THE LATE Wendell Willkie who affirmed his belief that election "campaign oratory" should not be taken too seriously. The implication was that statements made by office seekers in the heat of a campaign should not be scrutinized too closely for their veracity. And yet, candidates hope to be elected—and should be elected—on the basis of their public utterances. How else is the electorate to know their stand on current issues, especially if they are not incumbents with a record of performance in office?

Although, as far as we know, Mr. Willkie was the only presidential candidate frank enough to admit the insincerity of some of his campaign oratory, he was certainly not the only offender. In fact, "campaign oratory" has been the rule for candidates. There is no reason to expect a departure from the rule in this election year. It was in anticipation of another deluge of "campaign oratory" which prompted Louis La Coss to write in the St. Louis *Globe-Democrat* of January 24:

"From now until November the American people will be deluged with political hogwash, and at a time when we should be arranging our best defenses against aggressive Communism which, despite the gestures of Khrushchev, is as serious a threat to world peace as it was when the cold war was raging.

"I get a sinking feeling when I read and hear what our supposedly best political minds are thinking at this most crucial moment in our history. A sinking feeling when I realize that in the months ahead all America will be subjected to mammoth doses of political hypocrisy, charges and counter-charges, lies big and little, chest-pounding in the name of patriotism, claims and denials—all of this a somewhat nauseating demonstration of the beatific workings of the two-party system. A system, however, which we must have unless we retrograde into a dictatorship with only one political party."

It must be remembered, as *The Catholic Mis-*

sourian of January 31 observes, that actually we have a national election year every other year. While we elect a president only every four years, our Congressmen serve two-year terms. In the light of this political fact, a statement made by Vice-President Nixon after the recent steel strike settlement is not exactly flattering to the democratic process as we apply it, to say the least. Nixon said: "I can only say that any objective observer would have to agree that there could be nothing more irresponsible than to place before the Congress in an election year the complicated and potentially explosive issue of labor-management relations." (Emphasis supplied)

The sad implications of the Vice President's admission were noted by *The Catholic Missourian* which said editorially: "Thus, half of the time, Congress is expected to be less concerned with the general welfare than with their own political welfare. And, much of the other half of the time is certainly spent in looking forward to and laying plans for the coming election year. This is truly a sad situation for a nation which tries to display its form of government as a model of perfection."

The correction of these abuses in our system of representative government is not easy. Only an informed and conscientious electorate could effect the much-needed reform. How many of our eligible voters merit such classification?

Of course, it might be well for the clergy—at least some of them—to receive better training in the fields of psychology and psychiatry. But I think it would be far more needed and far more important for the psychologists and psychiatrists in first place to receive better training—if indeed the generality of them have had any training in these basic subjects at all—in the fields of religion, philosophy and metaphysics. After all, everybody needs religion, needs God; not everybody needs psychology-psychiatry. A dedicated religious teacher, not an agnostic psychologist-psychiatrist, as Archbishop Justin Simonds of Melbourne pointed out only recently, is the best exponent of freedom—the kind of freedom from those things that hinder our complete service of God and our fellowmen. The Archbishop warns us, in fact, against a new line of "dyed-in-the-wool secularists" — psychologists-psychiatrists — who are moving more and more into the field of education. (Walter Matt, in *The Wanderer*, Dec. 17, 1959)

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

The Church and Obscene Literature

WELL-KNOWN TO ALL IS THE Catholic Church's unyielding opposition to obscene literature, in fact, to the indiscriminate dissemination of all literature on sex which is calculated to appeal to the prurient curiosity of the unwary and the immature. Not so well known, evidently, are the reasons which prompt the Church to assume this posture of intransigence. Not infrequently is the Church accused, especially by those of Liberalistic philosophical persuasions, of adhering to the rejected tenets of the Dark Ages and of refusing to bring her teaching and practices into focus with the modern enlightened mentality.

Let it be said peremptorily that, as far as the Catholic Church is concerned, matters directly relating to chastity and modesty may not be considered basically as social conventionalities which change radically from age to age. It is true that in a certain era or among certain peoples, a greater restraint and modesty may prevail to the extent of becoming a characteristic of that era or those people. Thus we speak of the Victorian modesty or even prudery of the last century. This does not mean, however, that objective moral standards are established by each age or by each nation. There are moral absolutes which are as immutable as the fixed laws of nature. A highly developed moral sensitivity, even an exaggerated sensitivity, may be found in the rapidly changing panorama of world history. But there is always that ultimate standard of good and evil, of right and wrong, which is not a fiction of the human mentality, but a norm of human conduct to which the practical judgement of the mind in moral matters, the conscience, is attuned in the normal human being.

We may allow for a certain latitude in regard to prevailing attitudes. Thus certain styles of clothing, or a certain frankness in speaking of sex matters may be generally acceptable as inoffensive today whereas they would have been rejected as offensive to modesty two or three generations back. But always you come to a point, whether it be in dress, or speech, or any phase

of human deportment, beyond which you may not go without breaking the laws of modesty and chastity. The varying degrees of moral sensitivity of any generation do not affect objective moral standards. In the final analysis we in the middle of the twentieth century have no more license than did the people who lived in the days of Queen Victoria.

Now, even as a layman, medically speaking, I know of the tremendous progress made in the field of preventive medicine. We rightly acclaim this approach of the medical science as contributing beyond calculation to the happiness and well being of the human race. The Church also is firmly committed to a policy and program of preventing moral ills. Preventive medicine is postulated on man's susceptibility to sickness—in other words, on the limitations and weaknesses of man's physical nature. Similarly, man is susceptible to moral evil as a result of his rebellion against God and the established order in the person of our common father, Adam. As a result of original sin, the primeval harmony in man's moral make-up, whereby the passions were under the complete control of reason and reason was perfectly subject to the Creator, was shattered. Hence that proclivity to sin with which all of us are so intimately and unhappily acquainted in our personal lives. To ignore this most important fact in considering human conduct is to adopt an attitude which is unrealistic, to say the least.

The pervasiveness and the permanence of our inherited moral weakness must be kept in mind. Neither the gift of the true faith nor the regenerative waters of the sacrament of Baptism eliminate these vestiges of original sin, although they certainly may and do temper their intensity. No person alive is free from the strange dualism which intrudes into every moment of his conscious existence in this life: that struggle between the ideal, as suggested by his conscience, and the evil dictates of his lower, fallen nature. St. Paul depicts this struggle which wages incessantly in man when he says: "For I am delighted with the law of God according to the inner man; but I see another law in my members, warring

against the law of my mind and making me prisoner to the law of sin that is in my members." (*Romans*, 7, 22-23)

Because of his susceptibility to evil, man is warned by the Church to shun certain external environmental conditions where the contagion of sin is peculiarly strong. The Church speaks of occasions of sin which make the practice of virtue difficult—in most instances needlessly so. As the divinely constituted guardian of morals, the Church feels in solemn duty bound to do all that in her power lies to eliminate as far as is possible those conditions which militate against virtuous living and are conducive to sin. If she shows a special preoccupation with obscene literature as a moral corrosive, it is because she knows that man's inherited proclivity to evil is strongest in the area of sex. An extensive quote from a professor in one of our theological seminaries is relevant. He writes:

"Uncurbed sexuality in the course of history and in the lives of individuals has proved a devastating force. Nowhere are moral restraints more necessary than in this domain. Human weakness in this respect calls for strong support which only an unequivocal and absolute moral imperative can give. Laws prohibiting gambling have but a limited application because not all men are inclined to this vice. Even the law forbidding murder has a restricted pertinency, for only a small portion of humanity has homicidal tendencies. There is nothing like a universal lust for blood tainting all human beings. Show me, however, the human being that does not harbor in his breast a spark of sensuality which may burst into flame! The need for sex morality is reflected in the fact that immorality usually is employed as identical with sex delinquency. Above all, the sex passion must be safeguarded by morality. It is here where man needs strict discipline enforced by a stern and uncompromising moral law.

"Where would the sex passion stop if it were not held in check by morality and rigorous discipline? We need not speculate in this matter. History and daily experience affords sad and tragic object lessons. It seems incredible that public lecturers should be so unacquainted with the terrible realities of life as to plead for the abolition of the customs and measures by which mankind has found it necessary to protect itself against the ravages and excesses to which the

uninhibited sex passion leads. It seems still more incredible that sensible and sane men and women who have glimpsed at life would patiently listen to the sophomoric lucubrations of a speaker who has no better message to offer than the liberation of the sensual tendencies. That is the philosophy of the libertine. But the principle of libertinism does not work in real life. Man has emerged from savagery by the hard road of moral discipline, and libertinism will bring him back to the level of the savage. It is not known that libertinism has ever made a valuable contribution to the sum total of human happiness and well-being; it is, however, but too well known that libertinism rides roughshod over the happiness of individuals. The career of the libertine is marked by the tears and curses of his victims. An educator who preaches sexual immoralism betrays the most sacred interests of the young generation and abuses in the most shameless and unconscionable manner their inexperience. Parents hardly send their children to school to imbibe the wisdom of the gutter." (Dr. C. Bruehl, in *The Wanderer*, June 8, 1953)

Because of their immaturity and volatile emotions, growing adolescents become an easy prey of the obscene in print and picture. As the Rev. Richard H. Tierney, S.J., stated in a lecture delivered on August 27, 1913, long before our nation was deluged by pornographic publications: "The sex passion is for the most part aroused through the imagination. As a rule, the first impulse is not physiological. It is psychological. It almost invariably begins in the phantasy. A vivid sensuous image occupies the phantasy. Sensible pleasure is then experienced, and there is no force to combat it effectively. The will is weak, untrained. . . Sensuous images will crowd the young imagination as bats crowd a deserted house." (*The Church and the Sex Problem*, the America Press)

It is necessary at this time to observe that, although original sin has weakened man's will, his nature has not been essentially corrupted. Its nobility reveals itself in certain protective devices in the form of virtues which preform a custodial function in protecting chastity and human dignity. "Two of the great natural protections of our children," wrote Father Tierney, "are modesty, or reserve, if you will, and shame; not prudery, mark you, but healthy and healthful shame. Both are sniffed at as an outgrowth or

upgrowth of dogmas and superstition. They are neither one nor the other. They are an instinct of nature." (*loc. cit.*)

Obscene literature makes a frontal attack on these protective virtues. It tends inevitably to progressively disarm the unsuspecting and curious adolescent until it leaves him the unguarded victim of his lower passions. The Church knows this only too well. That is why the American Bishops in a joint resolution condemned indecent literature as long ago as 1932. The passing years have only added to the timelessness of their message. They said:

"One of the most potent factors in this debasing of the individual and the public conscience is the increasing flood of immoral and unmoral books, periodicals, pamphlets, which are advertised throughout the country. . . . Publishers repeatedly issue new books outdoing the old ones in obscenity. Public opinion has influenced the courts of the nation to such an extent that it is now almost impossible to have the most obscene books debarred from the customs or the mails. . . .

"It is further undeniable that many writers, beggared of talent and true literary gifts, are playing up the sexual, the sensational and the superficial. . . . They speak of the flesh rather than of the mind." (*Our Bishops Speak*, the Bruce Publishing Co.)

In this statement, our Bishops were but echoing the official teaching of the universal Church. For, on May 3, 1927, the Holy Office in Rome, the most august congregation in the Church, charged with the supreme responsibility of safeguarding faith and morals, made this solemn declaration:

"But the fact is, alas, that the abundance of books which combine a frivolous fascination with immorality, is the cause of a very great loss of souls. For many of the writers depict immodesties in flaming imagery; relate the most obscene details, sometimes guardedly, sometimes openly and shamelessly, without the least regard for the requirements of modesty; they describe even the worst carnal vices with subtle analysis, and adorn them with all the brilliancy and allurements of style, to such a degree that nothing in the field of morals is left inviolate. It is easy to see how harmful all this is, especially to young people in whom the fire of youth makes chastity most difficult. These books, often small in size, are sold at low prices in bookstores, on the streets

and squares of cities, at railroad stations; they come very quickly into everybody's hands and bring great and often fateful dangers to Catholic families.

"In consideration, therefore, of the deluge of filthy literature which is pouring in a rising flood upon practically all nations, this Supreme Sacred Congregation of the Holy Office commands all Bishops to strive by all means in their power to remedy so great and so urgent an evil."

Publishers of obscenity in times past sought to vindicate their right to do so in the name of art, realism and even education. Today in our country justification of indecent publications is argued on the grounds of freedom of expression, more specifically, freedom of the press. Anent this abuse of freedom, the American Bishops issued a joint statement in November, 1957. The statement said:

"Because freedom of the press is a basic right to be respected and safeguarded, it must be understood and defended not as license, but as true rational freedom. The kind of uncritical claims for and defense of liberty which so often have been made in our day actually places that liberty in jeopardy. For this reason we feel that light must be thrown not only on its meaning, but also on its limits.

"To speak of limits is to indicate that freedom of expression is not an absolute freedom. Not infrequently it is so presented. It is alleged that this freedom can suffer no curtailment or limitation without being destroyed. The traditional and sounder understanding of freedom, and specifically freedom of the press, is more temperate. It recognizes that liberty has a moral dimension. Man is true to himself as a free being when he acts in accord with the laws of right reason. As a member of society his liberty is exercised within bounds fixed by the multiple demands of social living. In the concrete this means that the common good is to be served. It will entail, among other things, a respect for the rights of others, a regard for public order, and a positive deference to those human, moral and social values which are our common Christian heritage. It is within this context that freedom of expression is rightly understood.

"This recognition of limitations has been given statement in recent decisions of the Supreme Court of the United States: 'We hold that obscen-

ity is not within the area of constitutionally protected speech or press." (Roth v. United States, 77 S. Ct. 1304, *Alberts v. California*, 77 S. Ct. 1304—June 24, 1957) The decisions touching on this subject are encouraging to those who have been deeply concerned over trends that threatened to destroy the traditional authority exercised by the State over expressions and displays of obscenity.

"Contrary to this trend, the Court has held that there is such a thing as obscenity susceptible of legal determination and demanding legal restraint; that laws forbidding the circulation of obscene literature are not as such in violation of the Constitution; that the Federal Government may ban such publications from the mail; that a state may act against obscene literature and punish those who sell or advertise it. The decisions

reassured the traditional conviction that freedom of expression is exercised within the defined limits of law. Obscenity cannot be permitted as a proper exercise of a basic human freedom. Civil enactments as well as the moral law both indicate that the exercise of this freedom cannot be unrestrained." ("Censorship," N.C.W.C., 1957)

As a concluding point, may we suggest that the dissemination of obscene literature can be effectively curtailed only by concerted effort. The job cannot be done by the Church alone, nor by parents alone, nor the schools nor the courts. A community conscience with a refined moral sensitivity is the great need of the hour. The cultivation of such a conscience is everybody's business.

RT. REV. MSGR. VICTOR T. SUREN*

The Lay Missionary

ST. FRANCIS DE SALES, in his Christmas sermon three days before his death, 1622, spoke of three great Church feasts: Christmas, Easter and Pentecost. Each feast he called a Pasch, a word meaning "the Lord's passing-by." Christmas, the Lord's first Pasch, celebrates His birth. His second Pasch comprises Holy Week and Easter. Pentecost, the third Pasch of the Lord, denotes the Gentiles' adoption into the family of God, their passing from the slavery of paganism to the happiness of sonship in God, for the achievement of which Christ established His Church.

Countless pagans, who outnumber Christians three to one, still await the good news, "the tidings of great joy." In the face of this challenge, Catholic laymen often have been told that every Catholic is a missionary. They have responded, in large part, with monetary contributions and prayers, both necessary, but certainly not encompassing the full extent of the layman's participation in the Church's missionary efforts.

The Catholic layman is slowly awakening to this serious and formidable task. In the United States, we note in passing, laymen are being formed and trained as missionaries on the East Coast, in California, and in various centers in the mid-West, such as the Grail in Loveland, Ohio. Single men, women and families are all involved. As Pope John XXIII noted in his en-

cyclical on the missions, *Princeps Pastorum* of Nov. 28, 1959: "One may say that everywhere today there is a blossoming of works and projects. One cannot insist enough, however, on the need of adapting conveniently this form of the apostolate to local conditions and needs. It is not enough to transfer to one country that which was done elsewhere..." Clearly, the Pope's statement implies careful formation, training, and planning for specific areas of endeavor.

Pope John treats of some of the principal tasks of Catholic laymen in mission areas and the means to achieve them. If new Christian communities are to arise where now there are none, the whole Church—Bishops, priests and laity—must co-operate. The Church seeks laymen to be recruited "in a peaceful army of Catholic Action, with the intention of having them as collaborators in the apostolate of the ecclesiastical hierarchy." (*Ad Petri Cathedram*) Many dangers will be obviated by the close cooperation of the different sections of the Mystical Body of Christ.

Logically, this "peaceful army" must have sound intellectual and moral formation. Pope John tells us: "...the laymen's spiritual formation must be in relation to the level of intellectual

* Msgr. Suren's article was presented as a paper at a seminar on "The Psychiatric Aspects of Obscene Literature," held in conjunction with the Eleventh Scientific Session of the Guild of Catholic Psychiatrists, February 7-8, 1960, St. Louis, Mo.

development, tending to prepare them to live in a Catholic way in their social and professional circles, and to assume in time their place in organized Catholic life."

That the school and the family—especially the family—have important roles to play is obvious. What is of special interest in Pope John's stress on the formation of the layman, is the point, "to live in a Catholic way in their social and professional circles." This directive is often overlooked or disregarded in the training of Catholic Action cadres; they are "formed" apart from their professional circles. Happily this situation is being corrected. Witness the rise of secular institutes, for example. To live "in a Catholic way in their social and professional circles" will enable laymen to carry Christ and His Church into areas inaccessible to priests. This is important everywhere in the world, and a necessity in mission areas. A Catholic doctor, for example, in Africa or in the priestless counties of our South, may be the only Catholic the inhabitants will meet; that is, until the "Christian communities" the Pope writes of, are created.

The professions, or as Pope John notes, "the public life in all its forms," are within the area of the layman's responsibility. It is here, where the priest seldom can penetrate, that the layman, morally, intellectually and professionally formed, will bring the pagans to a knowledge of the "good tidings" of the Lord's passing-by. John XXIII points out succinctly: "It is in the field of

public activity that the laity of mission countries has its most direct and preponderant activity, and it is necessary to provide—with the greatest timeliness and urgency—for Christian communities to offer to their earthly countries, for their common good, men who may honor the various professions and activities at the same time they honor with their solid Christian life the Church that has regenerated them through grace."

American Catholics have rich opportunities concerning the missions. Some laymen will work directly on the frontiers of the Faith with the priests already there. The majority of the laymen will work in public life in the U.S. where their advice, experience and technical assistance will be able at times to make a decisive contribution. If the layman living in a university and college area observes that many foreign students are studying there, he can judge that he has the opportunity to directly obey Pope John's directives by giving generously of his time, advice, etc. In acting on the Pope's directives, the foreign students, many of whom will one day return to mission areas, will "profit from their sojourn abroad not only for their professional formation but also for the development and perfection of their religious formation." The frontiers of the Faith will be extended, nature will be regenerated through grace, and Christian communities will arise to bear witness to the Lord's passing-by, from such an apostolate as Pope John envisions.

H.J.J.

The fearful losses that the Church sustained in eighteenth-century Europe, particularly in France, came about precisely through the upper and educated classes filling their minds and imagination from anti-Christian sources, heedless of the urgent insistence of the Church that they were running grave risks in pursuing these pleasures and diversions. In the Communist world there is one kind of pressure under which the faithful are all the time, from which we may be thankful we are spared. But we have to recognize that we live under a different kind of pressure, not consciously or maliciously organized, but not the less dangerous on that account. Some of it is a conscious attack from intellectuals, who want to displace the hold that the Church has where it exists; but in the main the pressures are accidental, not the main purpose of those who generate them

while they are pursuing their own ends. Under Communists rulers, Catholics enjoy an immediate sense of solidarity, feel upon their mettle, see the identity between the cause of the Church and their hopes of a milder and easier political regime. But there is no such solidarity of the faithful in the Western world, and a continual temptation towards a progressive relaxation of the rules by which the Christian life has to be lived; and this in turn effects the mind and the imagination of the believer, and if it does not make him "a light-hearted believer of a casual breed," it prevents him from being any help to his unbelieving contemporaries.

The Catholic minority has an immense cultural heritage on which it can draw; an old world that it can bring back into existence to redress the new. (*The Tablet*, London, Nov. 14, 1959)

SOCIAL REVIEW

Socialized Medicine

THE FEBRUARY 1 ISSUE of *The Practitioner*, a private medical journal published in London, predicts that private medical practice will survive in Britain as an antidote to the impersonal service rendered through the Government's National Health Service. The prediction was made by Dr. Patrick Wood who based his contention on the successful records of private insurance plans and of physicians who have been able to retain their private practice. Dr. Wood stated:

"What both political parties (in Great Britain) have got to realize is that, in spite of all they have done in their efforts to kill private practice, it refuses to die. The British citizen refuses to be dragooned into an impersonal health service in which patients are code numbers and doctors are remunerated on the basis of quantity, not quality."

Some of the bitter comment was directed at the Government's proposal to restrict the conditions under which physicians may prescribe drugs for their private patients. Since the same restrictions would not apply to National Health Service physicians, the move is looked on as a threat to private medical practice.

Traffic Deaths

DURING 1959 THERE WERE 37,800 traffic deaths in the United States—an increase of 800 over the previous year. These figures were reported by the National Safety Council on January 29. Although the number of traffic fatalities was greater, the actual mileage death rate last year was the lowest in the Council's records.

The 1959 traffic deaths were 900 fewer than those of 1957, and almost 2,000 fewer than those of 1956. The mileage death rate in 1959 was computed at 5.4 per 100,000,000 miles, while the 1958 rate was 5.6 per cent. Disabling injuries from traffic accidents effected 1,400,000 people in 1959 as against 1,350,000 in 1958.

Traffic deaths decreased in seventeen states. Maine led in this trend away from traffic fatalities with a 33 per cent reduction. Fewer traffic deaths in 1959 over 1958 were reported by 273 cities. Rochester, New York, had the largest decrease—4.6 per cent.

Highway travel in the U.S. in 1959 was estimated 695 billion miles; the 1958 estimate was 665 billion miles.

Slums

A CANADIAN CARDINAL HAS recently written in pointed fashion on the proper attitude toward slum clearance. His Eminence James Cardinal McGuigan of Toronto took cognizance of the city government's concern over sub-standard housing in his regular Saturday column in the *Toronto Telegram*. Good city planning and true social justice, said the Cardinal, must take precedence over such other welcome developments as play grounds, neighborhood and community centers, and a complex of social agencies. As an example of bad planning, His Eminence cited new housing developments in Toronto already ringed with new factories "which will, within a few years, produce uncongenial circumstances for family living with so radical a drop in property value as to prohibit many families from leaving the depressed area."

It is commonly assumed, declared Cardinal McGuigan, "that only improvidence and ineptitude keep families living in sub-standard areas. Actually, the more significant factors are the incredible rapidity of industrial development and expansion in Toronto, the bloated homebuilding costs, the general very high cost of living, inequities of take-home pay between one kind of work and another, and the success of high-powered selling techniques which exercise a hypnotic effect on the public towards the purchase of non-basic and ephemeral luxuries."

The Cardinal was particularly sharp in his criticism of those who regard slum clearance only as a means of combatting juvenile delinquency. He wrote: "One hears too much about delinquent conduct in relation to sub-standard areas, and the tendency develops to think of housing improvements chiefly in terms of crime-prevention."

Delinquency of different kinds, said the Cardinal, "exists in about equal proportions at every level of society and in all classes of neighborhoods. It is not just a matter of preventing delinquency which should inspire "wise and judicious civic planning and action, but a matter of plain social justice."

Cardinal McGuigan condemned "the vicious ambition of landlords, builders or land developers, who exploit either the weakness of improvident people or the inadequate resources of people who must live in the cities and are at the mercy of those who control the available housing."

Cooperative Housing

AS A RESULT OF THE cooperative effort sponsored by the Extension Department of St. Francis Xavier University in Antigonish, the town of Sydney Mines in Nova Scotia in 1959 experienced the biggest house building boom in many years. In three separate units, 22 new modern houses are now in the final stages of being completed. They are ideally located in solid residential sections of the town.

Beause of the leadership and assistance given by priests in the community, the projects have been named after some of the clergy: The Hawley, Stephenson and Nearing housing developments. The last mentioned, however, at the request of Father J. B. Nearing after whom this unit was named, was recently renamed "Colinkinova" in tribute to the memory of the late Rev. Michael MacKinnon, a native of Sydney Mines and a prominent leader in the St. Francis Xavier-sponsored cooperative movement, and the Rev. Colin MacKinnon who was pastor of Immaculate Conception Parish in Sydney Mines for fifty years.

Catholic Relief Fund

AN APPEAL WILL BE made in Catholic churches throughout the United States for the Bishops' Relief Fund on Laetare Sunday, March 27. The minimum national goal of the 1960 Fund appeal is \$5,000,000. The Bishops' Relief Fund was organized by the Administrative Board of Bishops in 1943.

A Fact Sheet which accompanied the announcement of this year's appeal reveals a few of the many significant achievements of Catholic Relief Services—NCWC in the field of charity. Among such achievements are the following:

Approximately forty-million needy men, women and children in fifty countries benefited from the Bishops' Relief Fund agency's program of overseas aid during 1959.

Eighty-four relief and resettlement offices in sixty-two countries were maintained by Catholic Relief Services to aid the homeless and hungry—by far the greatest world-wide coverage of any American voluntary overseas relief agency.

Shipments of relief supplies by C.R.S. for the needy overseas during the past two years have numbered 2,121.

During 1958 and 1959 the amount of food, clothing and medicines shipped by C.R.S. exceeded one million tons.

The value of the supplies thus shipped during the past two years totaled more than one-half billion dollars.

During the past year, C.R.S. helped to resettle 14,406 refugees in new homelands, bringing the total of those assisted since 1943 to 321,607. Of these 220,143 were brought to the United States where homes and jobs were found for them.

From his own experience, both in the field of aid to foreign nations and in the resettlement of refugees in our country, the editor of *SJR* has been able to gain first-hand knowledge of the effectiveness of the C.R.S.'s world-wide program of charity. He has been impressed by the thoroughness and magnitude of this program. Certainly our Bishops have a right to expect a generous response to the appeal which will be made on Laetare Sunday. The worthiness of the cause cannot be overemphasized.

Catholic Action

THE ASSOCIATION FOR International Development, known as A.I.D., was founded on May 1, 1957, by three laymen at the request of Bishop James A. McNulty of Patterson, New Jersey. A.I.D. is composed of single men and married couples between twenty-one and forty-five years of age, who possess high moral character and a particular profession, trade or skill. After an eleven-month training period at A.I.D.'s headquarters in New Jersey, members are sent in teams to Latin America, Africa, Asia, the East Indies and underdeveloped areas in the U.S.

Mr. James Lamb, a member of A.I.D., who recently returned after a two-year lay apostolate in Yucatan, gave this succinct outline of the manner in which he and his co-workers pursue their lay apostolate:

"A.I.D. members continue working in their profession once they arrive at their destination. They help to develop a hard-core of local leaders who will be capable of finding a Christian solution to the social and cultural problems in their particular area."

The Association for International Development has its headquarters at 307 Grand Street, Patterson, N.J.

Age Discrimination in Employment

AN AMENDMENT TO THE Anti-Discrimination Law of the State of New York, adopted July 1, 1958, forbids employers to discriminate in hiring people solely on account of age. This

law seeks to protect the rights of workers under 1955, with a special emphasis on persons over 45. The first eighteen month's experience with this amendment has been generally encouraging. It is recognized, of course, that the most important effects of the amendment cannot be statistically measured. For example, the use of age specifications in want ads has been practically eliminated, while their use in job orders placed with employment agencies has been greatly reduced. Both employers and the agencies have been made aware of the fact that fitness for the job is the only legally accepted hiring standard. An editorial in the *New York Times* of January 23 reports favorably on the Anti-Discrimination Amendment in these words:

"Judged by the Commission's statistics on information, there has been surprisingly little activity. Only 1200 persons complained that they were rejected on account of age for jobs they were fitted to perform. Whether this registers a high degree of compliance or a reluctance to complain, or both, is hard to tell. But a breakdown of the figure shows that the State Commission Against Discrimination is using persuasion rather than crack-downs in the enforcement of the law, and that the employers involved have been far more compliant than resistant. Of the ninety-two cases completed at the end of last year not one had to be brought into court, and in about one-third of the cases where age discrimination was found, the employer voluntarily agreed to end it.

"Significant, too, are the State Employment Service figures on the preparation of its placements for persons over forty-five. The figure for 1959 was 29.6 per cent, as compared with 27.7 per cent for 1957. It looks as if the prejudice against age in employment is being greatly broken down."

Tourism

FOR MANY YEARS A favorite tourist attraction for visitors from England and the United States, Ireland is now turning her attention toward attracting tourists from Continental Europe. According to a lengthy article by Desmond Fennell in the January 3rd issue of *Hibernia*, special effort should be made to attract German tourists—a field which has been completely neglected by Irish travel agencies until now. So optimistic is Mr. Fennell of the prospects of tourist trade from Germany that he says: "We can forget about the rest of the Continent (except for such old friends as French anglers and Spanish students of English) until we are satisfied that our exploitation

of the German market is serious, comprehensive and effective."

It is the penchant for travel, so characteristic of Germans today, which appeals to Mr. Fennell. He writes: "The Germans are by far the greatest body of tourists on the European Continent. At the same time, Ireland has much to offer which Germans find attractive. Western Germany has a population of nearly fifty-five million. Between four and five million of these people go abroad every summer." Anent the German attitude toward Ireland, the author in *Hibernia* states:

"There is no better way of describing the attitude of Germans to Ireland than to say they have a 'soft spot' for us. Again and again in conversation with Germans I have uncovered (sometimes to my embarrassment) this strange attraction of Ireland. I have seen faces light up with vague memories of things learned at school, or of books read—books by Germans and the translation of books by Irishmen.

"It seems that this predisposition in our favor is implanted in Germans at elementary school. They learn of the Irish monks who founded monasteries in many parts of Germany and transmitted *Kultur* to the German tribes. They learn of the long Irish fight against the English and of the part Germany played in its latter stages.

"They learn that Ireland is green—*die Grüne Insel*—that life is simple there and that it is an island on the edge of Europe. So they come to believe that it is distant, and because distant, very different, and therefore a suitable place to anchor yearnings and dreams."

Personalia

ON FEBRUARY 7, THE Reverend John LaFarge, S.J., received an award from the Catholic Institute of the Press at its annual Communion breakfast in the Roosevelt Hotel, New York. Six days later, when Father LaFarge observed his eightieth birthday, the Jesuit leader celebrated a Mass of thanksgiving in St Patrick's Cathedral. The sermon on this occasion was preached by Archbishop Patrick A. O'Boyle of Washington. After the Mass Father LaFarge was the guest of honor at a luncheon in the Waldorf Astoria Hotel, tendered him by the Catholic Interracial Council.

Father La Farge has been a member of the Society of Jesus for fifty-five years. He is the founder of the Catholic Interracial Council in New York, and was editor-in-chief of the Jesuit weekly, *America*, from 1944 to 1948.

HISTORICAL STUDIES AND NOTES

THE BUFFALO MISSION (1869-1907)

BISMARCK, GERMANY'S IRON CHANCELLOR, had as little interest in the foundation of the Buffalo Mission of the Society of Jesus as Mao, the Chinese Communist tyrant, had in the transfer of Maryknoll missionaries to South America in our time. In the Providence of God, however, the dispersal of the German Jesuits owing to Bismarck's machinations, together with the spiritual needs of the German Catholic immigrants in the United States, led to the foundation of the Buffalo Mission of the German Province of the Society of Jesus in 1869.

Buffalo, New York, headquarters of the Mission until its dissolution in 1907, gave the Mission its name. From a small number of German Jesuits already at work in the United States it grew in thirty-eight years through accessions from abroad and native vocations to a total of 321 members.

Negotiations between Father General Beckx and the provincials of Lower Germany, Missouri, and Maryland during 1867-68 were followed by Father Peter Speicher's visit to the United States to arrange details. St. Michael's Church in Buffalo and St. Mary's Church in Toledo, Ohio, were taken over within a year. It was not until August, 1871, however, that the territorial limits of the Mission were determined as follows: the dioceses of Buffalo, Erie, Fort Wayne, Rochester, Cleveland, Detroit, Marquette, St. Paul, La Crosse, Green Bay, and one station in Milwaukee, or else Racine or Madison.

Canisius College got its start in 1870 as a very humble secondary school in the shadow of St. Michael's Church in Buffalo. Prairie du Chien, Wisconsin, offered to the Mission in its first year, was declined at that time, but eventually was accepted (1880) and become the second school to be established. In the same year St. Mary's Church in Cleveland was taken over, though St. Ignatius College was not opened until 1886. St. John's College in Toledo was founded only in 1898, the last of the four colleges that were staffed by the Mission.

In 1873 St. John's Parish in Burlington, Iowa, was accepted. It was surrendered in 1890 to the Benedictines. The parish of Sts. Peter and Paul

in Mankato, Minnesota, became a Jesuit parish in 1874. Subsequently St. Ann's Parish in Buffalo and Holy Trinity in Boston were accepted.

The two Indian missions of St. Francis and Holy Rosary among the Sioux in South Dakota were founded and developed by Jesuits of the Buffalo Mission, beginning in 1886 and 1887, respectively.

Bishop Borgess of Detroit, in the early 1870's invited the Buffalo Mission to open a college in that city. In 1887 Archbishop Heiss of Milwaukee negotiated with the Mission to take over his diocesan seminary of St. Francis as well as Marquette College, but nothing came of these plans, either. Manpower was not available to meet opportunities that presented themselves in the rapidly expanding field of higher education.

Superiors of the Buffalo Mission were Fathers John Lessmann, Henry Behrens, Theodore Van Rossum, and James Rockliff. English by birth, Father Rockliff attended Stella Matutina in Feldkirch, Austria, where Conan Doyle was his fellow-student, entered the German Province, and after many years in the Buffalo Mission was a member of the Papal delegation sent to Japan to negotiate the opening of a university in Tokyo. Fathers Gettelman and Engelen of the Buffalo Mission were among the early professors at Sophia University, as this institution was named, and Father Robert Keel, also a member of the Mission for a decade, was a faculty member there for more than forty years until his death in 1956.

Father Hagen, Vatican astronomer of note, began his work on the variable stars in a primitive observatory on the grounds of the college at Prairie du Chien. Father Bonvin, a skilled musician and music critic, was associated with Canisius College for decades. Father Odenbach was a pioneer in seismology at St. Ignatius College (now John Carroll University). Father Macelwane became an outstanding authority in geophysics at St. Louis University.

Father Bimanski, a linguist especially in the Slavic tongues, was hospital chaplain for decades at Cook County Hospital, Chicago. Father Seeger's work for the hard of hearing in Toledo developed into a permanent apostolate. Father

Karl Eberschweiler was for many years spiritual counsellor at the Pontifical College Josephinum in Columbus, Ohio, where Father Van Rossum also served for a year, and where at present a surviving member of the Buffalo Mission, Father Puhl, holds the same position.

Father Van Rossum in 1906 inaugurated retreats for laymen at the novitiate in Parma (Cleveland) and, for many years after he ceased to be novicemaster, was the guiding spirit in the lay retreat movement there.

The Buffalo Mission played a laudable role in fostering vocations to the priesthood and religious life. St. John's College counted fifty diocesan priests among its alumni after twenty-five years of existence, in addition to many Jesuits and other order priests. The colleges in Cleveland and Buffalo had an equally creditable record. The 1905 graduating class of Canisius High School had perhaps a unique distinction: 17 vocations to the priesthood out of a class of 38, twelve to the diocesan clergy and five to the Society of Jesus.

Parish missions were conducted by Fathers of the Buffalo Mission especially in German-speaking congregations. Fathers Port, Jansen, Elskamp, Boehmer, Bischoff, and de Ascheberg were prominent in this apostolate of the spoken word.

Among writers, Father Schwickerath's *Jesuit Education* achieved no little distinction. Father Guggenberger's three-volume *History of the Christian Era* was widely used. Father Ming wrote a book on socialism that was standard for years. Father Gruender's *Psychology Without a Soul* was a well-knit little treatise that was out of print all too soon. Father Engelen wrote extensively on social and economic problems in the *Central-Blatt and Social Justice*. Fathers Odenbach and Heiermann contributed many timely articles to current publications. So did Father Betten, who also wrote a popular pamphlet on the Roman Index of forbidden books as well as textbooks on ancient and modern history, with the collaboration of Father Kaufman. The most scholarly publications by any member of the Mission came from the pen of Father Kleist and were in the classical and Biblical fields. Father Buechel's laborious task of compiling a Sioux Indian dictionary was perhaps the most original work undertaken by a member of the Mission. Brother Hinderhofer's news item in *Die Katholischen Missionen* also deserve mention.

Prominent among the scores of Fathers and Brothers who worked in the Indian missions of South Dakota and Wyoming were Fathers Jutz, Digmann, Lindebner, Buechel, Sialm, Aloysius Keel, Riester, and Brothers Hartmann and Hinderhofer. Father Westropp after some years among the Sioux was sent to India, where for many years he carried on a most active apostolate especially among the depressed classes. Father Stevenson's work in British Honduras merits mention, as does that of Father New (Neu), one of the eleven Jesuit victims of the Belize hurricane of September 10, 1931.

Fathers Spaeth and F. X. Mannhardt were for many years members of the theological faculty of St. Louis University. Father Harzheim, Latin purist, taught Jesuit Juniors at Parma and Florissant. Special mention should also be accorded to Brother Rueppel, known particularly for his pioneer work in radio transmission. In the early years Brother Rueppel of St. Louis University and WEW were all but synonymous.

Father General Wernz's decree dissolving the Buffalo Mission became effective on September 1, 1907. Canisius College, with St. Michael's and St. Ann's Churches in Buffalo, together with Holy Trinity Church in Boston, were annexed to the Maryland-New York Province with a complement of 85 members of the former Mission. The Indian missions in South Dakota were transferred to the Rocky Mountain Mission (California Province). The remaining colleges and houses became part of the Missouri Province, which also received 195 Jesuits as its share of the personnel. Only six of the 321 members of the Mission were recalled, among whom was Father Heinzle, who became tertianmaster in the German Province. The last survivor of these six, Father Rudolph Schuetz, died on September 4, 1957, very shortly after writing some reminiscences of his 1903-1907 stay in the United States.

Survivors of the Buffalo Mission number 41 after the lapse of fifty-two years (1959). They are: Fathers Peter Archer, Francis Benoit, William Bundschuh, Francis X. Busch, Anthony Corey, Ernest Danegger, George Deglman, Adam C. Ellis, Philip Froebes, Michael Gruenthaner, Henry J. Hagen, Henry Hecken, John Jacobs, Joseph S. Joliat, Joseph A. Kiefer, Joseph F. Kiefer, Charles Kremer, John G. Krost, George Mahowald, James J. Mertz, Francis A. Preuss, James Preuss, Louis J. Puhl, Henry H. Regnet,

Gustave A. Reinsch, Clement R. Risacher, Peter J. Scherer, August F. Siebauer, Frank J. Smith, August W. Walters, Augustine C. Wand, Joseph H. Wels, Edgar J. Zurlinden; Brothers Joseph Ehrhardt, Peter Gross, Francis Xavier Pfaff, Albert J. Schell, Gebhard Schmid, Frank Schwanenberg, Wendelin Waible.

HENRY H. REGNET, S.J.*

Collectanea

THE *San Antonio Light* of October 18 and the *Alamo Register* of October 15 note the golden jubilee of the founding of the inter-denominational chapel at Fort Sam Houston in San Antonio. The architect for the chapel was Mr. Leo M. J. Dielmann, and the general contractor was his father, John C. Dielmann.

The weekly *Bulletin* of St. Joseph's Parish in San Antonio has been featuring choice bits from the interesting history of the parish. The pastor, Very Rev. Msgr. Paul J. Ehlinger, is to be commended for this constructive effort. Catholics in the United States have been generally negligent on this score.

The September 27 issue of *The Bulletin* mentions the first solemn observance of St. Joseph Day, March 19, 1885. Reference is also made in this issue to the bitter campaign which was waged in San Antonio in conjunction with a proposed law to prohibit the use of alcoholic beverages. The measure was defeated on August 4, 1887. Of special interest is the mention of a meeting of the St. Joseph Society of San Antonio with the SS. Peter and Paul Society of New Braunfels in 1892. We are told that this meeting inspired the foundation of a state-wide Catholic federation, now known as the Catholic State League of Texas.

Parishioners of St. Joseph read in their *Bulletin* for November 1 about the diamond wedding anniversary of "Papa" John Heitgen, celebrated on November 16, 1906. John Heitgen was the grandfather of Frank H. Gittinger, president of the Catholic Central Union at the present time. The same issue of *The Bulletin* notes a contribution of \$77.00 from the members of St. Joseph Parish to the Central Verein with the request that

it be made a part of the golden jubilee gift to Pope Pius X.

The St. Joseph Benevolent Society has played a most prominent role in the affairs of the parish with which it is affiliated. Thus *The Bulletin* of November 8 tells of the amalgamation of two groups into one society on January 18, 1885. Among names of the signers of the original charter, some are still well known: John C. Dielmann (father of Leo M. J. and Henry B.), L. Wm. Menger, etc.

Reference has been made on several occasions in these pages (the latest reference in the February, 1949, issue of *SJR*, Vol. XLI, p. 354) to Michael Spettel, "the Bavarian designer of the famed pontoon bridge of the Milwaukee Road, built in 1874, and still spanning the Mississippi between Prairie du Chien and McGregor, Iowa." (*loc. cit*)

The name of Michael Spettel has again found its way into print. He is mentioned, again in connection with the pontoon bridge, in a short historical piece published in the November 8, 1959, issue of the *St. Paul Sunday Pioneer Press*. The article in question, "Prairie du Chien: Cradle of St Paul," was contributed by Gareth Hiebert and Oliver Towne. We quote the relevant passage:

"There is a St. Paul story here, too. (Reference is to the bridge.) A bit of controversy and intrigue. The man who got the credit and the patent for the bridge was John Lawler, a famous name from Prairie du Chien to Dubuque, Iowa. His engineer and designer was a man named Michael Spettel who, it is said, was the true inventor, but never was given his just reward and recognition.

"His daughter, Miss Gertrude Spettel, 245 S. Snelling Ave., has spent most of her life trying to restore her father's name in the sun. The dispute split Prairie du Chien for years, but today if you look in the museum at Villa Louis, you will see pictures of both Lawler and Spettel given equal prominence on the panorama photo of the bridge.

"Gertrude Spettel's crusade has, I was told, convinced the rank and file that her father indeed was much maligned."

We are grateful to Miss Spettel for having sent us the clipping from the *St. Paul Sunday Pioneer Press* relating to her father.

* Reprinted from *The Jesuit Bulletin*, Oct., 1959, with permission of the editor.

Book Reviews

Received for Review

Jedin, Hubert, *Ecumenical Councils of the Catholic Church*. An Historical Outline. Herder and Herder, Inc., New York. \$3.95.

Lochet, Louis, *Apparitions of Our Lady*. Their Place in the Life of the Church. Herder and Herder, Inc., New York. \$2.95.

Reviews

Von Habsburg, Otto, *The Social Order of Tomorrow*. The Newman Press, Westminster, Md., 1959. Pp. 158. \$2.75.

CONCENTRATION, COURAGE and clarity of thought mark this as an unique book among the many devoted to the social problems of our time and those of the future. The distinguished author, present Head of the House of Habsburg, gained his comprehensive perspective of events and his broad international outlook from a position of vantage. He is president of the European Center of Information and Documentation, and contributes to periodicals in most European languages.

The author removes many boulders of misunderstanding as he progresses; he clarifies many concepts which are often considered as being synonymous, e.g., republicanism and democracy; aristocracy and bureaucracy. Readers of *Social Justice Review* will welcome his defense of the farming community and the middle class, both so essential to a sane and balanced society.

A tone of candid realism runs through the book, as the author neither hides his head in Utopian dreams nor buries it, mole-like, in theories. For instance, he sees that a classless society is inevitable, even in the West. It rests with us to determine whether it will be a tyranny over the individual, or an open field for cultural development and opportunity.

The capital sin against society is to allow ourselves to become encrusted in the *status quo*. Such an attitude would hinder the inexhaustible fecundity of Christianity to create a new social order, which, as the author anticipates, will be stable because based on social justice and the wide distribution of property, and on the re-creation of the *concordia omnium*. The author has an intense faith in Europe as the promoter and preserver of a new social order in which all the beneficent potentialities of the present will be liberated so that the untried Christian principles may become operative on the social, political and economic planes.

The value of the book to students would be greatly enhanced by the addition of an index. In the reviewer's copy pages 18-19, 21-22, 26-27, and 29-30 are blank.

LIAM BROPHY, PH.D.
Dublin, Ireland

Kesting, Hanno, *Geschichtsphilosophie und Weltbürgerkrieg. Deutungen der Geschichte von der Französischen Revolution bis zum Ost-West-Konflikt*. Heidelberg, Carl Winter Universitätsverlag, 1959. xxiv, Pp. 328. DM 16.50.

"Political writers, although they have excellent ideas, are often impractical." Thus Aristotle (*Politics*, 1288b); and thus Kesting. Kesting set out to write a history of the philosophy of history since the eighteenth century (p. xv). He feels that this is relevant to, and necessary in view of, the main trends of world politics. These trends are, he thinks, just as utopian in the West as in the USSR and in the underdeveloped countries.

Kesting takes us on a tour of visits to everybody from Voltaire to Kennan. The book is a useful survey and summary of important thinkers. In short, Kesting the political writer has some excellent ideas; but he remains quite impractical. He actually believes that world politics and the policies of great powers are influenced, if not determined, by the ideologies which they proclaim. He is critical of ideologies, but takes at face value their claim to importance. The reason for this attitude may be his failure to come to grips with the varied motivations of men in history. For instance, U.S. conduct in the two wars of this century is analyzed in terms of ideology; Kesting never entertains alternative hypotheses such as that of Raymond Aron about World War I. The fact is that the influence of ideology on the foreign policy of the United States ended about a century and a half ago, when the weak United States refused to aid its ideological ally, revolutionary France. As for the USSR, any similarity between Soviet practice and Marxist theory is as close as caricature. One may, with equal or greater plausibility, account for Soviet practice by the suggestive analogy with Mongol imperial theology and practice.

Furthermore, Kesting labors under the notion that the philosophy of history, or ideology, holds out hope and thereby spurs action: surely this is a very crude bit of social psychology. Kesting never considers other theories of the functions of ideology. As for ideology as the motive of social psychology, his analysis is comparable to one which would criticize our American obsession with consumer goods for being a practical deduction from the materialistic psychology of the eighteenth century—"the pursuit of happiness" ending up as the pursuit of the Joneses. It is, of course, more realistic to account for that obsession by our need of full employment and economic equality. (See Galbraith, *The Affluent Society*.)

As critical as he is of the French revolutionary utopia, Kesting falls victim to it at the most fundamental level. He accepts the revolutionary *mystique* for what it claims to be, the opening of a new era. Therefore he takes it as a legitimate starting point for historical analysis. He should have realized that the utopian strand reaches much father back, into the

high, if not the early, middle ages. (See Eric Voegelin, *The New Science of Politics*, 1952, available also in German.) By starting his account with the eighteenth century, Kesting blocks the recognition of earlier revolutionizing and utopian forces. Notable among these forces is modern natural sciences. (For a recent spokesman, see C. P. Snow, *The Two Cultures*.) Not only does Kesting fail to recognize the unsettling and unstabilizing effects of technological innovation; he actually looks to such innovation for a remedy from ideological uproar. He is truly utopian; long before Marx, the great conservatives of political theory had recognized the unstabilizing social efforts of technological innovation. (See Leo Strauss, *Thoughts on Machiavelli*, p. 289f.)

In conclusion, a word about Kesting's thesis that, starting with the French Revolution, a world-wide civil war rather than national wars has dominated events. He manages to ignore the classic failure of socialist class warfare in 1914, when the German Social Democrats voted war credits for the German Empire. And World War II, during which the "incompatible allies," Anglo-Saxon democracy and Stalinist totalitarianism, fought against Hitlerian totalitarianism, fits no better into Kesting's ideological thesis. Needless to say, he makes no reference to Franz Borkenau's classic dissection of *Socialism, National or International* (London, 1942).

The large grain of truth in the book is, of course, that Washington, Moscow, and Peking alike appeal to waverers the world over in the language of modernizing, revolutionary proletarianism. Not, be it noted, *only* with such language. But this grain of truth will not suffice to supply Kesting's whole bakery: ideology is not the main clue to all our troubles since 1789.

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Graham, S.J., Robert A., *Vatican Diplomacy*. Princeton University Press, Princeton, N.J., 1959. xii Pp. 442. \$7.50.

, When Father Robert A. Graham, S.J., accepted the 1959 John Gilmary Shea Award for his *Vatican Diplomacy* at the annual luncheon of The American Catholic Historical Association, he stated that he felt humbly gratified that a mere journalist could have been so honored. Father Graham is, of course, associate editor of *America*. *Vatican Diplomacy* is, however, something more important than the author's modesty might indicate. In the manner of good journalism it is extremely readable; but the fund of research behind the work puts it beyond the realm of mere popularization.

Father Graham calls his book "an essay of clarification" that traces the development of diplomatic relations between the community of nations and the Holy See. Avoiding painful theory as much as possible, the author studies this evolution in the framework of a dozen or so diplomatic negotiations carried on between the Vatican and the powers of this world over the past four centuries.

Though some American Catholics would like to justify an embassy at the Vatican on the grounds that the Pope is a temporal sovereign like any other, the events of history more often than not stand against their case. On the contrary, practically every nation maintaining diplomatic relations with the Holy See has done so because it recognized the fact that the Pope is the *spiritual* sovereign of several hundred million Catholics scattered throughout the nations of the earth. For many, sending a diplomat to the Vatican did not in the least infer sympathy for the cause of Roman Catholicism or a recognition of the spiritual claims of the See of Peter.

In 1747 the Prussian Protestant, Frederick II, sent an agent to Rome so that he could "... watch for any intrigues which might arise at the Court of Rome against my interests and also to report on any complaints or other unpleasant insinuations that the Roman Catholic clergy in my provinces and particularly in Silesia might make against me..." In other words, his agent was simply a spy.

In the middle eighteen hundreds several British politicians would have liked to open diplomatic relations with Rome so that the Pope might be used to keep rebellious Irish Catholic patriots in line. Popular bigotry and the threat of violating the statute of *pre-munire* kept them from realizing their ambitions until 1915. With the outbreak of World War I it seemed imperative to the Foreign Office that there be some agent of the Allies at the Vatican to convince the Holy Father of the justice of their cause.

While French anti-clericals lost no love on the Pope in the nineteenth century, they jealously guarded their privilege of representing to the Vatican Christians dwelling in Asia. When, in 1886, the Dowager Empress of Peking tried to open direct relations with the Vatican, the French were furious. They would not suffer this loss of prestige and this indirect way of asserting their authority in the Orient. They had protected Christians living in pagan lands since the days of Francis I, and they let the Pope know they had no intention of stopping now. Unfortunately, most of the Christians they protected in the nineteenth century were missionaries. One cannot help but wonder, especially in the light of Canon Jacques Leclercq's recent biography of Père Vincent Lebbe, how much greater progress Catholicism might have made in China if missionaries had been protected by a fleetless papal nuncio instead of the gunboats of the French navy.

At the present time some thirty-six nations send accredited agents to the Holy See. Not all are Catholic countries. Some nations, such as the United Arab Republic and Great Britain, have official religions of their own. Many others have constitutional clauses guaranteeing the separation of Church and State. The recognition of the claims of the Roman Catholic Church has nothing whatsoever to do with maintaining diplomatic relations with the Vatican. For most it is simply a matter of prudent politics. Take the case of Holland. After closing their legation to the Vatican in 1915 (to the chagrin of the Dutch Catholics), the government in exile decided, in 1942, to once again send a diplomat to the Holy See. Japan had just sent

an ambassador to the Vatican and the Dutch, with interests in the Orient, felt that they, too, must have the Pope's ear. Then too, the attitude of the Dutch Catholics had to be considered. The government in exile counted upon their cooperation in the resistance and upon their willingness to welcome back to Holland a Protestant queen when hostilities ended.

Father Graham's lucid chapter on the United States and the Vatican makes absorbing reading. He points out that though our government maintained a consulate in Rome until 1868, he was only accredited to the Pope as the temporal sovereign of the Papal States. To the end of the nineteenth century the American government had never treated with the Pope on anything connected with religious affairs. The conquest of the Catholic Philippine Islands changed that uncomplicated picture. Unable to openly deal with the Pope on the recall of undesired Spanish friars and on the redistribution of church property, Theodore Roosevelt had to send a special representative, William Howard Taft, to secretly negotiate this delicate politico-religious issue with the Vatican.

In 1942 Franklin Delano Roosevelt used the same sort of chicanery to avoid irritating the bigots. The Lend Lease Bill, with its provision of eleven-billion dollars in arms for Russia, was passing slowly through Congress. To forestall any possible Catholic opposition to aiding the Communists, Roosevelt sent his "personal ambassador," Myron C. Taylor, to ask Pope Pius XII to delay any public condemnation of Communism he might feel inclined to make until after the bill had become law. We do not know the Pope's response, but there was no concerted Catholic opposition to Lend Lease for Russia.

Father Graham feels that politico-religious dealings with the Holy See are bound to increase in the future. Eventually the American government will have to send an ambassador to the Vatican, or be constantly embarrassed by under-the-table diplomacy.

In studying Vatican-Italian relations between 1870-1929, Father Graham justifies Pius IX's resistance to the Law of Guarantees, liberal though it may have been, on the usual grounds that it was unilateral and revocable. When the Italian Government in 1915 refused to recognize the inviolability of Central Power diplomats to the Holy See, it proved just how brittle its guarantee of Vatican sovereignty was. Then, too, as Father Graham points out, the Pope could not have accepted as a gift from a usurping power the independence that was his by right. But when one admits that, has all been really said? Was total resistance to relations with the Kingdom of Italy, especially as characterized by *Non expedit*, an unmixed blessing? If the recent studies of Denis Mack Smith in his history of modern Italy are not too far off the mark, it would seem that a united Catholic party might well have supplied the healthy stability Italian coalition politics needed in the late nineteenth and early twentieth century. It is Mack Smith's contention that, had the Catholics been allowed officially to participate in Italian politics, they might have developed the discipline and the program needed to keep Italy from embarking on a disastrous quest for colonies and combat,

a quest that made the coming of Mussolini almost inevitable. Though accepting the Law of Guarantees was patently out of the question, one cannot help but wonder if a less unbending policy might not have served the Church in Italy just as well.

Father Graham's twenty-two page bibliography will be a delight to the scholar. But not all will be content with his methodological approach. Somehow, for a book that seems to have been eleven years in the making, its presentation, at times, seems a little slipshod. Too often in his footnotes Father Graham calls up his sources by citing merely the author's name. This means that the reader who here and now wishes to note down the source, must flip back to the bibliography to hunt up the book's title. When, as in the case of Lucius Lector (p. 108), the author has written two books, the reader's search is not simplified.

In citing a rather important letter in which President Franklin D. Roosevelt consented to appoint Myron C. Taylor's assistant, Harold C. Tittmann, chargé d'affaires to the Vatican if the Italian government, hostile in 1942, insisted upon his immediate departure from Rome (the Italians charged that he was an enemy alien because he enjoyed neither diplomatic status nor immunity), Father Graham refers vaguely to papers in the Roosevelt library, but notes his own article in *America* as his source (p. 332).

The curious history student would like to know what made Castlereagh finally accept the papal nuncio as dean of the diplomatic corps after holding out so long against this prerogative at the Congress of Vienna. Father Graham raises the question and admits that he does not know the answer. Apparently he limited his research of Vatican diplomacy at the Congress of Vienna to Consalvi's correspondence without attempting any investigation of Castlereagh's (p. 170).

Obviously these criticisms do not seriously lessen the value of Father Graham's study. But only the person who is thoroughly interested in Vatican diplomacy will pay \$7.50 to indulge his scholarly passion. At that price he deserves the best! Footnotes become mere pedantic impedimenta if they do not truly simplify the scholar's research.

But, when all is said and done, in *Vatican Diplomacy* we have a welcome addition to Princeton University Press' growing collection of valuable diplomatic studies.

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Peters, Walter H., *The Life of Benedict XV*. Bruce Publishing Co., Milwaukee, 1959. Pp. x+321. \$4.50.

The author of this book depicts his subject as a man devoid of physical charm and lacking normal hearing. The latter handicap may account for the fact that he was a very poor singer. Benedict's temper was volatile and his tongue could be sharp. Yet in ecclesiastical controversies he stood for moderation. Though conspicuously loyal to his friends, at social events he often felt ill at ease. He had a prodigious memory,

was flawlessly neat, and had a passion for punctuality. Giving away watches, in fact was a hobby with him. Spiritually, he was especially devoted to the Poor Souls and the Sacred Heart of Jesus. No wonder, then, that he held Father Mateo in high regard and authorized three Masses on All Souls Day.

The reader is casually enlightened on Modernism, Integralism, the Roman Question, and the codification of Canon Law. Abundant information on the Vatican's role in World War I is presented along with the full text of Wilson's rather rasping reply to Benedict's peace proposal. Among those who played secondary parts in these crises were Monsignors Benigni and Gerlach. The former's uncertain though scholarly career as well as the latter's lucrative and lubricious mode of life are outlined as far as sources permit.

Although Father Peters has not addressed himself primarily to scholars, he has ably digested the available data. His footnotes total 783, but many could have been omitted. What a discomfort to turn scores of times to the end of the book! Besides the numbered footnotes there are a few asterisked references placed conveniently at the bottom of the pages. Sometimes these notes (pp. 52, 127) contain a superior figure which relentlessly sends the reader scurrying to the back of the book in quest of a note to a note.

Occasionally Father Peters sacrifices directness by using hollow phrases such as "a historian of Modernism" (p. 42), or "a recent biographer" (p. 51). Why not simply give the name? Then, too, if it is desirable to quote Archbishop Corrigan's scathing appraisal of the young Della Chiesa, elicited by an item the latter published in *L'Osservatore Romano* defending some policies of Archbishop Ireland, it would seem that this article should have been quoted in part or at least summarized.

All in all, the book fills a large lacuna in English historical literature.

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Dirksen, Aloys, C.P.P.S., *Elementary Patrology*. B. Herder Book Co., St. Louis, 1959. Pp. 314. \$4.00.

In all honesty the author admits that his book on Patrology is what its title professes it to be: elementary. Intended as an introduction to patristic literature, it offers little that is original, or the product of independent research in the writings of the Fathers themselves.

The work is divided into two books. Book One is entitled: "The Main Currents and the Great Writers of Patrology." In it are listed, in historical sequence and according to geographical regions, the outstanding patristic schools of thought and individual writers up to Isidore of Seville (+636) in the West and John of Damascus (+749) in the East. The sketch of each of these main figures includes a short colorful biography, a list of their works, and their chief importance in the history of dogma, with qualifications, when needed, as to the orthodoxy of their opinions. There

is a great wealth of information in Book One, stripped though it be to essentials; for the text purposely contains no footnotes or other scientific references. One obvious defect is the lack of general index of names to this section. Its addition in later editions would certainly be of advantage to students, particularly to beginners in theology.

Book Two is entitled: "Other Patristic Writers and Works." This section completes Book One and gives in alphabetical order "short notices of writers and anonymous patristic works." It should prove very handy for students and professors of theology in their search for concise essential details about some of the more obscure names and isms of patristic literature.

All this, along with a short introduction on the history of the science of patrology, makes *Elementary Patrology* an eminently useful tool for the study of theology. For it contains much of what the student needs if he is to acquire the basic understanding of the patristic sources of his study. Though the book will not be of great use to the professor of patrology, who will want to have the advantage of references and critical notes, still it can serve him as a valuable index of the important facts which an elementary course in Patrology should contain. It would seem to be, moreover, a very practical text for those elementary patristic courses which are often included in the curriculum of clerical religious novitiates as a remote preparation for theology.

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Lazzarini, Andrea, *Pope John XXIII: A Life of the New Pope*. Herder and Herder, Inc., New York, 1959. Pp. 184, illus.

"I am your brother Joseph." With this quotation in his first encyclical, Pope John XXIII established the place he hoped to take, and is taking, in the lives and hearts of all men. The recent (and to-be-expected) output of biographies on Pope John XXIII help to increase our acquaintance with him. But the brief *Life* by Andrea Lazzarini proves disappointing in some respects, in spite of the accompanying note to the effect that it was revised and approved by the Holy Father himself. Perhaps the form in which the narrative is cast contributes to its failure to be fully effective as a biography. Besides the biography proper, there is an epilogue of "human interest" anecdotes, a substantial section of notes (some of which could profitably have been included in the body of the book), a list of important dates, and a section of photographs.

Lazzarini, a journalist of long experience and literary editor of *L'Osservatore Romano* for thirty years, wished to stress the career of Roncalli, the man, and has succeeded in giving highlights of the future Pope's pastoral, social and diplomatic activities. The reader constantly recognizes with joy the special providence of Roncalli's seminary training in a Bergamo that was an example to all Italy of reborn Catholic life; the continuing providence of his being formed by Roman training, of his interest in ecclesiastical history, his appren-

iceship under a bishop who was a vigorous and enlightened leader of Catholic Action.

As Archbishop, Roncalli's successes in difficult diplomatic posts resulted not so much from mere tact and good fellowship, as some descriptions would seem to imply, but from clear-sighted charitable adherence to principle rather than to political expediency, and from a bed-rock awareness of human dignity. This last quality, indeed, seems to be the chief characteristic of the Pope: his friendly simplicity emerges from the anecdotes as not merely a happy-go-lucky bohemianism, but as a virtue based on the principle of true brotherhood.

While Lazzarini has succeeded in outlining this picture of the Pope, he has not been equally successful in his presentation of the background in which the Pope was formed. Apparently realizing that the tangled question of the re-establishment of the Church in Italy's political and social life is too complex for a brief treatment, yet essential for understanding Roncalli's career, the author has attempted to give a minimum of historical background, supplemented in the section of notes. Brevity is achieved partially by the use of names of men, organizations, and movements with little or no background given. So brief and cursory is this treatment that this reader, for one, found the material more confusing and annoying than helpful. A far more satisfactory book, from the average reader's point of view, would have resulted from integration of all explanatory and anecdotal material with the rest of the text, relegating only bibliographic notes to a special section.

While this biography is intended to be more factual than interpretative, still the reader is left with the feeling that its brevity and superficiality have failed to give that sense of depth and warmth of Pope John's character which even the daily press is able to convey.

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The Bible in Pamphlet Form

SCHEDULED FOR PUBLICATION on January 25, 1960, the Bible is being issued in pamphlet form under the title, *Pamphlet Series Bible*, by the Paulist Press, 401 West 59th St., New York 19, N.Y. This new method of Bible publication is designed to present Sacred Scripture to the so-called "average man" in a manner that will make him want to read the world's "Best Seller" instead of just buying it.

The Scriptures, in book-by-book form, not only follow the original format of the Bible—a body of literature rather than one volume—but in this easy-to-handle 6 x 9, 96 page size, also give the reader the following: the unabridged Confraternity of Christian Doctrine translation of the Bible text in portions small enough not to be overwhelming; a commentary written by a member of the Catholic Biblical Association of America, based on years of study and the most up-to-

date findings in scientific biblical research; and two self-teaching quizzes—one on the Bible text and one on the commentary. The quizzes are aids not only in acquiring knowledge and understanding of the Scriptures, but also in stimulating the interest of the reader. They make the pamphlets an important supplementary text for schools, colleges and discussion groups.

Both Bible text and commentary are set in a type face pleasing to the eye and easy on it. Emil Antonucci, prominent graphic artist, has created for each pamphlet spot and full-page, black-and-white line drawings, and a distinctive cover design appropriate to the content of each pamphlet.

Every detail in making the reading of the Bible a satisfying and useful experience has been an effort to promote the movement within the Catholic Church in America to encourage the widespread reading of the Bible.

Part of the dual January selection is a thirty-two-page introductory pamphlet entitled *The Law Given Through Moses, Introduction to the Pentateuch*, by Neil J. McEleney, C.S.P., general editor of the Bible series, and professor of Sacred Scripture and Biblical Languages at St. Paul's College, Washington, D.C. In this pamphlet, the general editor sets the tone of the series and lays the groundwork for a clearer, more enjoyable reading of the Scriptures. The regular section is *The Book of Genesis, Part I* (1-25, 19), with an attention-holding commentary by Ignatius Hunt, O.S.B., professor of Sacred Scripture and Patrology at Conception Abbey, Conception, Missouri, which opens up a new understanding of the Garden of Eden, Noe's Ark, the remarkable ages of Old Testament patriarchs, etc.

Pamphlet Bible Series is available at booksellers for 75c a copy, or on a subscription basis for \$7.50 a year.

Future portions of the Bible and their commentators include *Exodus I-II*, Roland E. Murphy, O. Carm., professor of Sacred Scripture, Catholic University of America; *Leviticus*, Carroll Stuhlmueller, C.P., professor of Sacred Scripture, Passionist House of Studies, Louisville, Kentucky; *Numbers I-II*, Frederick L. Moriarty, S.J., professor of Sacred Scripture, Weston College, Massachusetts; *Deuteronomy I-II*, George S. Glanzman, S.J., professor of Sacred Scripture, Woodstock College, Maryland; *Josue*, Joseph J. DeVault, S.J., professor of Sacred Scripture, West Baden College, Indiana; *Judges*, Philip J. King, S.T.D., professor of Sacred Scripture, St. John's Seminary, Brighton, Massachusetts.

Erratum: In Father Edward Day's review of *Road of Propaganda* (SJR, Jan., 1960) a negative was dropped in line 23, page 316, right column. The text should read: "Educated self-interest will alone have the courage *not* to surrender to the demands of a community."

Our apologies to Father Day, as well as the author of the book, Karin Dovring, and the publisher, Philosophical Library.

THE C. U. AND THE CENTRAL BUREAU

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Union should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

PUBLICIZING 105th C.C.U. CONVENTION

THE CATHOLIC UNION OF Arkansas, along with the Catholic Women's Union in that State, presented its original offer to sponsor a national convention of the Catholic Central Union as early as 1957. From the very outset, one of the thoughts uppermost in the minds of the Catholic Union officers was the advantage that would accrue to the Catholic Church in Arkansas from a gathering of delegates representing our venerable national organization. The Most Rev. Albert L. Fletcher, Bishop of Little Rock, concurred heartily with the thinking of our Arkansas affiliates. More than once His Excellency publicly expressed his opinion that a national convention of a group such as our Catholic Central Union could only have beneficial results for the Church in his jurisdiction. At the same time, Bishop Fletcher said that he felt that a national convention would offer a welcome challenge to his Catholic people, particularly to the members of our two State Branches in Arkansas.

With a view to alerting both Catholics and non-Catholics in Arkansas, especially the residents of Little Rock and its environs, to our national convention in August, a special publicity committee has been very active. Informative articles have been appearing at regular intervals in *The Guardian*, official weekly of the Diocese of Little Rock. The January 29 issue of *The Guardian* carried a splendid article by the C.C.U.

president, Mr. Frank C. Gittinger, on the history of our national organization. The article was enhanced with a headline in large print and a picture of Mr. Gittinger. Subsequent issues of *The Guardian* will feature similar articles on the Catholic Women's Union and the Central Bureau. As progress is made in arranging the convention program, various features of that program will also be publicized. It is thus calculated that by the time the convention opens on August 5, the entire Catholic community in Arkansas will have had abundant opportunity to become acquainted not only with the convention program itself, but with the history of our two national bodies.

General chairman of the convention preparations is Mr. Carl J. Meurer of Little Rock. Accompanied by a contingent of men and women delegates from Little Rock, Mr. Meurer attended a quarterly meeting of the Northwest District of the Catholic Union in Paris, Arkansas, on Sunday, January 20. It was revealed at this meeting that, because of the summer heat, Bishop Fletcher had given permission for the celebration of the daily convention Mass in the Marion Hotel, convention headquarters. The chief object of concern of the convention Committee at this stage is the acquisition of funds for conducting the convention.

The delegates at the Paris meeting displayed great enthusiasm over the approaching convention. As has

been inferred, they have received abundant inspiration from Bishop Fletcher. Another important source of inspiration has been New Subiaco Abbey and its distinguished Abbot, the Rt. Rev. Michael Lensing, O.S.B. Abbot Michael attended the meeting of the Northwest District in Paris as evidence of his special interest in the forthcoming national convention.

Since the convention will be held in Little Rock, a large part of the burden of preparation will fall to the lot of our affiliates in St. Edward's Parish. Mr. Meurer himself is a member of St. Edward's. We must regard it as singularly fortuitous that the present pastor of St. Edward's is Rev. James Foley, O.S.B. Father James has been in the forefront for many years in promoting the Central Verein movement in Arkansas. His quiet and unassuming manner often disguises his effectiveness in the convention preparations now well in progress.

Even at this early date all indications point to a very successful convention. The delegates are assured of the best in Southern hospitality in a community where the philosophy and traditions of our venerable organization have been well established for many years.

Dr Kenkel's Anniversary

THE EIGHTH ANNIVERSARY of the death of Dr. F. P. Kenkel, founder of the Central Bureau, was observed on February 16 with a Mass of Requiem in the chapel of St. Elizabeth Settlement and Day Nursery in St. Louis. The Holy Sacrifice was celebrated by the present director of the Central Bureau, Msgr. Victor T. Suren. The staffs of the Central Bureau and the Nursery were in attendance.

Dr. Kenkel died in 1952 in his 89th year. He directed the Central Bureau from 1908 until the time of his death.

A Message from Cardinal Muench

DURING THE MONTH of January, Mr. Albert J. Sattler of New York, chairman of the C.C.U. Committee on Social Action, sent to His Eminence Aloisius Cardinal Muench a spiritual bouquet and a purse as a token of esteem of the Committee which he heads.

On January 28, Cardinal Muench sent the following acknowledgment to Mr. Sattler:

Villa Salvator Mundi
Viale Mura Gianicolensi 67
Rome, Italy
28 January 1960

Dear Mr. Sattler:

The members of the Social Action Committee of the Central Union are most kind to me. Their generosity, manifested by their rich spiritual bouquet and by their gift which I can put to good use under the present circumstances, moved me deeply. As a token of my gratitude I shall offer some Holy Masses for their intentions in the course of 1960.

I, too, wish that they could have been with me to have a share in the joys that were mine during the unsurpassable festive days.

In thanking you for your continued prayers I assure you all that for my part I shall give you a daily memento at the Altar of Holy Sacrifice. *Pax vobis!*

Yours devotedly in Christ,

/S/ Aloisius Cardinal Muench

Mr. Albert J. Sattler
Catholic Central Union of America
217 Broadway
New York 7, N.Y.

Within recent weeks President Frank C. Gittinger of the C.C.U. addressed an appeal to all societies and individual members affiliated with the national organization, soliciting spiritual and financial contributions to another presentation, to be made to Cardinal Muench on behalf of the entire national organization. All contributions to this cause are to be sent to the Central Bureau before April 1.

We are hopeful that President Gittinger's appeal will receive a widespread and generous response. As stated in last month's issue of *SJR*, Cardinal Muench rightly deserves the very best our venerable Central Verein can offer by way of expressing its esteem and gratitude. Our debt to His Eminence is great indeed.

CCU President Makes Important Appointments

DURING THE MONTH of January President Frank C. Gittinger announced the appointment of chairmen of two important committees: the Legislative Committee and the Membership Committee.

The new chairman of the CCU Legislative Committee, which functions on a national scale, is Mr. Omer J. Dames of O'Fallon, Mo. At the present time Mr. Dames is a member of the Missouri Legislature, serving as a State Representative. He is also president of the Catholic Union of Missouri.

Actually, the Membership Committee has not received a new chairman. More correctly, Mr. Joseph A. Kraus of San Antonio has been reassigned as chairman. He has served in this capacity quite successfully for the past several years. Mr. Kraus has a well-earned reputation as an energetic worker possessed of great initiative.

Lehigh Valley District Reports Revival of Interest

THE LEHIGH VALLEY in Pennsylvania has always been a stronghold of the Central Verein movement. In recent years, however, a decline of interest was noticeable. Nevertheless, there was enough enthusiasm among the affiliated societies in this District to sponsor

a very successful State Branch convention last year. Perhaps the most significant result of that convention was a revival of interest in the societies which sponsored it.

This revived interest is clearly reflected in the report of a recent meeting of the Lehigh Valley District. The report was sent to the Central Bureau by the District's president, Mr. John Fischl of Nazareth. The meeting in question was held on Sunday, January 24, in St. Elizabeth's Parish, Fullerton, where Rev. John G. Engler is pastor. The 75 delegates included representatives from societies affiliated with the National Catholic Women's Union in the Lehigh District.

After church services at 1:30 P.M., the men's and women's groups held separate business meetings. At 3:00 P.M. a joint session heard John Nicklas, president of the Catholic Union of Pennsylvania, discuss the constitutional rights of a Catholic to hold the office of president of the United States. Mr. Nicklas' remarks were prompted by recent attacks made on Senator John Kennedy, Democratic aspirant for the presidency, because of his Catholic faith.

The second speaker at the joint session was Father Engler. He, too, discussed an important topic of current interest: Federal legislation concerning education. Father Engler developed his theme according to the thought-pattern of the 1959 *Declaration of Principles* adopted by the C.C.U. at its national convention in San Francisco.

Another feature of the afternoon was a lecture on the detection of cancer, by Dr. David Bachman of the Lehigh County Cancer Association. Dr. Bachman's address was supplemented by a film on cancer, shown by Charles O'Brien.

A very interesting program was brought to conclusion by a brief display of tumbling and acrobatics by Boy Scout Troop No. 103 of St. Elizabeth's Parish.

Before the meeting adjourned, Father Engler, who is spiritual director of the Lehigh Valley District, spoke briefly on the cause of beatification of Ven. Bishop John Neumann, C.S.S.R. Bishop Neumann, one of the early Bishops of Philadelphia, was well acquainted with the Central Verein and promoted our organization among the German immigrants.

Texas Branch Plans Its Annual Convention

THE 62ND ANNUAL CONVENTION of the Catholic State League of Texas will be held in Fredericksburg, during the early summer of this year. The precise dates and other convention arrangements were discussed at the annual meeting of the Executive Committee of the State League in St. Joseph's hall, San Antonio, on February 7.

President of the Catholic State League is Mr. Nick Block. Rev. J. J. Hildebrand, V.F., is spiritual director.

Convention Calendar

THE ONE-HUNDRETH-FIFTH CONVENTION of the Catholic Central Union, the Forty-fourth Convention of the National Catholic Women's Union, and the Eighth Annual Convention of the Youth Section: Little Rock, Arkansas, August 5 to August 10. Convention headquarters: Marion Hotel.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donation to the Central Bureau

Previously reported: \$3,045.71; St. Eustachius Ben. Soc., Wis., \$10; Fred J. Grumich, Jr., Mo., \$2; Rt. Rev. Anthony T. Strauss, V.F., Mo., \$2; Cyril J. Furrer, Mo., \$2; Aloysius A. Klingler, N.Y., \$2; John W. Mattle, N.Y., \$2; Mrs. Gertrude A. Wollschlager, Conn., \$4; Wm. G. Ahillen, Mo., \$2; Rev. Harold McKeon, N.Y., \$2; Francis L. Siefen, Conn., \$2; Wm. Mersinger, Mo., \$2; Frank C. Schneider, Ind., \$20; Bertram Hansen, N.Y., \$2; Richard M. Kraus, Tex., \$2; Total to and including Feb. 4, 1960, \$3,101.71.

Chaplain's Aid

Previously reported: \$125.51; CWU of New York Inc., N.Y., \$25; St. Francis de Sales Ben. Soc., Mo., \$3.80; Total to and including Feb. 4, 1960, \$154.31.

Catholic Missions

Previously reported: \$4,143.79; Miss Rose J. Seitz, Ill., \$10; Mrs. Marie Schneiderhahn, Mo., \$5; St. Eustachius Ben. Soc., Wis., \$16; F. A. Schwaller, Wis., \$10; Ernest E. Winkelmann, Mo., \$10; Wm. M. Popp, Mass., \$10; Sr. Mary Lucinda, Can., \$4; Simon & Echele Family, Mo., \$5; Rt. Rev. Msgr. Victor T. Suren, Mo., \$30; Mrs. J. J. McGlynn, Cal., \$10; Sister Mary Adalbert, Italy, \$10; NCWU St. Louis, Mo., \$1; Alvira M. Pawloski, Iowa, \$1; St. Louis & Co. Dist. League, NCWU, Mo., \$5.90; Mrs. Gertrude A. Wollschlager, Conn., \$7; Mrs. C. G. Long, N.Y., \$2; Our Lady of Sorrows, Mo., \$5; St. Louis & Co. Dist. League, Mo., \$12; N.N. Miss. Fund, \$40; Mr. and Mrs. Frank J. Nowik, Mich., \$2; Norman Puff, Mo., \$5; Mrs. Joseph Nuelle, Mo., \$5; Frank C. Schneider, Ind., \$180; CWU of New York Inc., N.Y., \$20; Miss G. Quilliom, Mich., \$5; Mrs. James Costello, Ill., \$2; Miss Loretta U. McConnell, Pa., \$5; Daniel P. Winkelmann, Mo., \$125; Mrs. Yone Overman, Mo., \$26; Louis DiDonato, Pa., \$3; Mrs. Grace Sykis, \$2; Mrs. Oliva C. Waser, Tex., \$450; Mrs. L. Ostmann, Tex., \$27.50; CWU of New York Inc., N.Y., \$30; Mrs. A. M. McGarry, Mo., \$5; Miss Lydia M. Freymuth, Mo., \$3; John J. Conway, Cal., \$10; Mrs. Frances LoBello, N.Y., \$5; Total to and including Feb. 4, 1960, \$5,248.19.

Microfilming

Previously reported: \$724.00; CWU of Brooklyn, N.Y., \$50; Allegheny Co. Dist. CCU of A. Pa., \$25; Mrs. C. G. Long, N.Y., \$25; John A. Suellentrop, Kans., \$5; CWU of New York Inc., N.Y., \$25; St. Edward's Mothers Sod., Ark., \$6; Total to and including Feb. 4, 1960, \$860.00.

European Relief

CWU of Pittsburgh, Pa., \$10.00.

St. Elizabeth Settlement

Previously reported: \$22,975.11; From Children Attending, \$916.54; United Fund, \$1,885.00; U.S. Milk Program, \$79.58; Mrs. Wm. J. Mueller, \$9.18; Donation, Board Members, \$9.08, Total to and including Feb. 4, 1960, \$25,874.49.

Christmas Appeal

Previously reported: \$1,619.94; Rev. Herbert J. Melies, Mo., \$25; Rev. J. C. Daniel, Pa., \$5; Rev. Edward C. Kramer, N.Y., \$10; Rt. Rev. Msgr. E. N. Komora, N.Y., \$1; Rev. Elmer A. Koenen, Mo., \$10; Rev. Francis J. Buechler, N.Y., \$10; Rt. Rev. Msgr. T. H. Kersten, Wis., \$5; Rev. John F. Wiesler, Pa., \$5; Rev. John J. Engler, Pa., \$5; Rt. Rev. Msgr. J. Hermann, Ill., \$50; Rt. Rev. Msgr. John J. Grasser, Wis., \$10; Rev. J. F. Frommherz, Ohio, \$5; Father Boniface, O.S.B., Pa., \$5; Rev. W. W. Schneider, Tex., \$2; Rev. Austine F. Munich, Conn., \$10; Rt. Rev. Msgr. John S. Mies, Mich., \$5; Rev. Joseph T. Greenfelder, N.Y., \$5; Rev. J. M. Wheeler, Mo., \$10; Rev. Edmund J. Biley, Tex., \$1; Rev. Hilton S. Rivet, Ala., \$1; Rev. A. Siebert, S.D., \$2; Rev. Matthew Schumacher, C.S.C., Ind., \$5; Rev. Henry Steinhagen, Pa., \$5; Rev. Charles F. Moosmann, \$10; Rt. Rev. Wm. Fischer, Mo., \$10; Rev. Gerard S. Poelker, Mo., \$7; Sisters of the Sorrowful Mother, Wis., \$2; Carmelite Sisters, Tex., \$5; Most Rev. John L. Paschang, D.D., Neb., \$25; Most Rev. Edward J. Hunkeler, D.D., Kans., \$25; Most Rev. Joseph A. Burke, D.D., N.Y., \$25; Most Rev. G. J. Rehring, S.S.D., Ohio, \$5; Mrs. C. Bulger, Pa., \$2; Miss B. C. Hemmer, N.Y., \$1; Frances Knobbe, \$5; Miss E. Grieb, Mo., \$20; J. C. Maulbech, N.J., \$5; B. C. Schaper, Sr., Mo., \$5; Fred Limberg, Mo., \$5; Mr. and Mrs. L. Poeling, Mo., \$5; Mrs. H. Kalafatch, Mo., \$2; Mr. and Mrs. M. Pfeiffer, Pa., \$5; Theresa Mader, Pa., \$2; Mr. and Mrs. R. F. Hemmerlein, N.Y., \$10; J. A. Suellentrop, Kans., \$25; Mrs. E. R. Gerlach, Cal., \$1; Clarisse Braucourt, \$10; Mr. and Mrs. L. Hammer, Ark., \$10; Cornelia M. Koch, Tex., \$2; Gertrude Brahm, N.J., \$1; Miss G. Manske, Ill., \$1; Margaret Vallo, Ill., \$10; F. X. Mangold, Ill., \$10; E. E. Winkelmann, Mo., \$10; J. V. Wollschlager, Conn., \$5; A. Rump, N.Y., \$5; Christ. Mothers Soc., Tex., \$10; Cath. K. of St. G. Br. 288, Pa., \$5; St. Gerard Mat. Guild, N.Y., \$25; Youth Section, CWU of Brooklyn, N.Y., \$10; Sr. Mary Ursula, N.Y., \$1; Mrs. Wm. Minden, Ark., \$2; J. A. Kirschner, Ill., \$5; A. M. Maier, N.Y., \$10; Margaret Henry, Mo., \$2; St. Theodore Br. No. 118, WCU, Ill., \$5; St. Joseph Men's Sod., Mo., \$5; NCWU, N.J., \$10; St. Ann's Verein, Tex., \$2; St. Anthony Soc., Tex., \$5; Kolping Soc. of A. Phila. Br., Pa., \$5; St. Peter's Aid Soc., Wis., \$10; St. Mary's Cath. Club, Conn., \$10; Mrs. F. P. Steffens, N.Y., \$5; Mrs. F. J. Hillmeyer, Tex., \$1; Mrs. F. Hanosek, Pa., \$1; Miss Anna C. Koehler, Pa., \$1; Mrs. M. E. Lorris, N.J., \$1; B. Hansen, N.Y., \$1; NCWU Egg H., N.J., \$5; Mrs. Clarence Schaeffer, Mo., \$2; Mrs. D. Marschilok, N.Y., \$1; Our Lady of Perpetual Help, Comm. No. 40, K. of St. John, N.Y., \$10; St. Thomas Soc., Tex., \$10; CWU Beaver F., Pa., \$5; Mrs. V. Schubert, Ill., \$5; Otto Schultz, Ill., \$15; Effingham County Printing Co., Ill., \$30; Peter Mohr, Kans., \$5; St. Peter Ben. Soc., Mo., \$20; C. K. of A. Imm. Con. Br. 1031, Mo., \$10; Cath. Kolping Soc., Ill., \$10; Confraternity of Christian. Mother and Rosary, Our Lady Help of Christians, N.Y., \$10; St. Boniface Soc., Cal., \$10; C. K. of St. G. Br. 258, Pa., \$10; Mr. and Mrs. L. J. Schoenstein, Cal., \$5; Siena Ass. Young Ladies Dist. League, NCWU Mo., \$25; St. Mary's Institute, Mo., \$2; Raymond Auer, Mo., \$2; Dr. and Mrs. Bachura, Kans., \$20; Mr. and Mrs. G. H. Henkel, Ark., \$5; WCU St. Anthony Br. No. 30, Ill., \$5; St. Ann's H. N. Soc., N. J., \$5; Mrs. Wm. Hemmerlein, N.Y., \$5; Amalia J. Otzenberger, Mo., \$2; Mrs. A. B. Kraus, Mo., \$2; The Dengler Family, N.Y., \$25; St. Nicholas Ben. Soc., N.J., \$5; Mr. and Mrs. J. W. Hess, \$1; Mrs Gifford Cobb,

Mo., \$1; Mrs. A. J. Wollschlager, Conn., \$1; Mrs. F. A. Soale, Mo., \$1; Mrs. A. Fandl, N.Y., \$1; St. Michael's Soc., Tex., \$10; St. Elizabeth Ben. Assn., Tex., \$10; Christian Mothers Soc., Tex., \$5; K. of St. John Comm. 41, N.Y., \$5; St. Boniface Br. of CWU, Pa., \$10; St. Peter and St. Clemens Ben. Soc., Inc., Minn., \$10; St. Joseph's Soc., Tex., \$10; St. Joseph's Soc., San Ant., Tex., \$10; St. Rose Christian Mothers Altar Soc., \$2; St. Thomas Soc., Tex., \$2; Wm. Griebel, Md., \$2; August Petry, Cal., \$10; Frank Spahitz, Pa., \$10; Mrs. N. Toomey, Ill., \$10; Mrs. G. J. Phillipp, Ind., \$10; Mrs. B. Meiswinkel, Cal., \$25; Joseph N. Hess, Conn., \$10; The Leo House for Ger. Cath. Emigrants, \$20; Mr. and Mrs. J. B. Ahillen, Mo., \$5; Kathleen Hayes, Mo., \$10; Joseph J. Willmering, Mo., \$5; Mrs. H. P. Franz, Ill., \$2.50; St. Sympharian Br. 1046 C. K. of A., Ill., \$5; Mrs. B. Brunner, N.Y., \$2; Mr. and Mrs. O. G. Maier and Miss Edith Maier, Conn., \$2; Mary E. Schmuck, N.Y., \$2; Mrs. C. Behnke, Cal., \$3; Miss J. Honer, N.Y., \$2; St. Gerard's Guild, CWU of N.Y. Inc., \$10; Lehigh Valley Dist., C.U. of Pa., \$11; Lecha Phal-Lehigh Valley Dist., Pa., \$2; N.N., Mo., \$1; John J. Baumgartner, N.D., \$5; Wm. A. Theisen, Wis., \$1; C. A. Lamers, Mo., \$1; Jos. B. Goedeker, Mo., \$2; CWU St. Boniface Parish, Pa., \$25; Dr. A. F. Kustermann, Wis., \$5; Markus Strunk, Kans., \$5; Miss J. R. Gallagher, Del., \$3; Nick Schumacher, Iowa, \$5; Marie Pellenz, Md., \$10; St. Ann's Christian Mothers Soc. of St. Peter Parish, Mo., \$10; Barbara C. Craft, Conn., \$5; Frank C. Kueppers, Minn., \$25; Miss A. Grewe, Minn., \$3; Albert Schwinn, Wis., \$2; Mary M. Murphy, Mo., \$5; Garfrerick Family, Mo., \$1; J. H. Pott, Mo., \$5; G. J. Jacob, Conn., \$5; Mrs. Rose Langenfeld, Mass., \$5; Christine Weinkauff, N.Y., \$1; St. Joseph Ben. Soc., Wis., \$10; J. H. Holzhauer, Wis., \$5; G. A. Briefs, Wash. D. C., \$5; Josepha M. Vollmer, Pa., \$10; Mrs. M. Schuchardt, N.Y., \$3; CWU St. Vendelin Parish, Pa., \$5; CWU St. Joseph's Parish, Pa., \$10; NCWU St. Mary's Church, Pa., \$10; Mrs. A. Kammlah, Tex., \$1; Mrs. O. Palazzola, Mo., \$5; Fred J. Grumich, Mo., \$5; Walter Fabry, Mo., \$1; Mrs. F. L. Adrian, N.Y., \$3; Mr. and Mrs. F. L. Mitter, N. Y., \$5; P. A. Stock, N.Y., \$3; Miss T. C. Braun, N.Y., \$3; Mrs. C. Frevert, N.Y., \$1; Mrs. J. Bloomfield, N.Y., \$1; William Roeger, N.Y., \$2; Ann Trupler, N.Y., \$5; Mrs. A. A. Engler, N.Y., \$1; A. L. Schemel, N.Y., \$6; Mrs. Anna Fuehrer, N.Y., \$10; Miss M. E. Fries, N.Y., \$5; Mrs. M. F. Neubauer, N.Y., \$2; A. M. Wambach, Wis., \$10; C. K. of A. Br. 1150, Ark., \$2.50; CWU St. Michaels Church, N.J., \$10; St. Joseph Soc., N.Y., \$10; R. H. Reschke, N.Y., \$10; Mrs. L. Rudolph, Mo., \$1; R. J. Hipp, N.Y., \$3.06; Mrs. F. Meiswinkel, Cal., \$1; N. Bening, Ohio, \$1; Mr. and Mrs. Chas. A. Wollschlager, Conn., \$5; Mary Pellam, N.Y., \$1; C. P. Saling, N.J., \$1; Anna Weinkauff, N.Y., \$1; T. Frustuk, Cal., \$1; Mr. and Mrs. A. Myers, N.Y., \$2; Otto Leiblein, N.Y., \$2; Mrs. E. Bausbacher, N.Y., \$1; St. Boniface Soc. of New Haven, Conn., \$10; Mrs. H. Delaney, Ind., \$1; St. Elizabeth Ben. Soc., Tex., \$5; Joseph Kilzer, N.D., \$25; Mrs. C. K. Costigan, \$10; Mrs. F. Winkler, Tex., \$1; J. V. Kirchhoff, Mo., \$2; Ida Hlingmann, N.J., \$3; Joseph J. Porta, Pa., \$10; C. K. of St. G. No. 19, Pa., \$2; Miss Marion E. Taylor, Pa., \$10; H. B. Dielmann, Texas, \$10; Frank Gittinger, Tex., \$10; Mrs. F. A. Schrameyer, Pa., \$1; C. K. of St. George No. 306, Pa., \$1; E. L. Zoernig, Mo., \$10; J. Matt, Minn., \$10; Agnes Zendulka, N.Y., \$5; I. J. Uttenweiler, Conn., \$3; Memory of Mary Stadler, Mr. J. Stadler, N.Y., \$30; J. A. Kistner, Pa., \$5; Mrs. E. Moeller, Tex., \$1; Joseph Schrewe, Ore., \$10; Br. No. 11, C. K. of St. G., Pa., \$1; C. K. of St. G. Br. 42, Pa., \$10; CCU of A, All Co. Section, Pa., \$5; J. Beech, N.Y., \$1; Mrs. Mary Fischer, Mo., \$5; Mrs. G. A. Erhardt, Ill., \$1; St. Peter's Soc., Conn., \$10; Mrs. M. Benson, Mass., \$2; Mrs. A. Rohmer, Tex., \$1; Mrs. A. M. Waider, Cal., \$1; Mrs. W. Beckerle, Mo., \$1; Mary R. Geiger, Mass., \$5; St. Anthony's Ben Soc., Mo., \$5; Mrs. M. Langhammer, Tex., \$3; Mr and Mrs. F. G.

Stehling, Tex., \$2; Joseph Moser, Pa., \$5; Joseph Heintz, N.J., \$2; Mrs. Anna Spiess, N.Y., \$5; Mrs. P. J. Baron, N.Y., \$2; J. J. Keller, N.Y., \$2; Mrs. M. E. Bentel, N.Y., \$2; Miss R. Adamo, N.Y., \$1; Anna Brunnert, Mo., \$5; L. C. Range, Mo., \$3; NCWU Mo. Br., \$50; Joseph A. Vorst, Mo., \$5; Mrs. A. Steinke, Mo., \$2; Mrs. Christina Grabosky, N.Y., \$2; Miss M. Schoeffler, N.Y., \$2; Mrs. H. S. Schulz, N.Y., \$1; J. B. Wermuth, N.Y., \$5; J. J. France, N.Y., \$2; Mrs. S. Weist, N.Y., \$1; Gertrude G Hoffman, N.Y., \$5; John L. Steinbugler, N.Y., \$5; Mrs F. J. Stack, N.Y., \$1; Bertha M. Schemel, N.Y., \$2; Wm. C. Bruce, Wis., \$15; Nicholas Dietz, Jr., Neb., \$20; August Springob, Wis., \$25; Total: \$3,426.00.

Life Member No. One Still Active

IT WAS WITH NO LITTLE joy that the Central Bureau recently heard from the man who enjoys the distinction of being Life Member No. 1 of the Catholic Central Union. Mr. Joseph Kilzer, now resident in Richardton, N. Dak., honored President Gittinger's appeal for Cardinal Muench with a generous contribution of \$25.00. On the spiritual-bouquet blank which accompanied his check, Mr. Kilzer noted that he is still able to assist at Holy Mass and recite the Rosary daily.

Our records at the Central Bureau indicate that our distinguished senior member enrolled as a Life Member on December 16, 1927. We cherish the hope that he will be with us for many more years.

NECROLOGY

Rt. Rev. Joseph H. Winkelmann

WITHIN A WEEK, DEATH claimed two priests of the Diocese of Jefferson City who were active in the Catholic Central Union and the National Catholic Women's Union. The Rt. Rev. Msgr. Joseph H. Winkelmann died at St. Mary's Hospital in Jefferson City on February 7. After attending Msgr. Winkelmann's funeral at Rich Fountain, the Very Msgr. Paul U. Kertz died very suddenly before returning to his own rectory.

Msgr. Winkelmann was born in Westphalia, Missouri, in 1888. After attending St. Francis College in Quincy, Ill., he made his theological studies at Kenrick Seminary in St. Louis where he was ordained on June 12, 1914. His first assignment was that of assistant pastor at Our Lady of Sorrows Parish in St. Louis. On August 2, 1918, Father Winkelmann was appointed a chaplain in the U.S. Army. He served in France with the 151st infantry until he was appointed pastor at Chamois, Mo., in August, 1919. After ten years of faithful service in this assignment, he was appointed pastor of Sacred Heart Church in Rich Fountain on July 1, 1929, succeeding the late Bishop Christian H. Winkelmann.

In 1958, Father Winkelmann was named a Domestic Prelate with the title of Right Reverend Monsignor by Pope Pius XII. Failing health necessitated

Msgr. Winkelmann's retirement from active service last November. Death came to him in his 72nd year after an illness of several months.

For many years Msgr. Winkelmann served faithfully as the spiritual director of the Jefferson City District of the Catholic Women's Union. He was a Life Member of the Catholic Central Union since May 2, 1955. His name has now been transferred to the In Memoriam Honor Roll at the Central Bureau. His is the 250th name on this list.

The Solemn Pontifical Mass of Requiem was celebrated at Immaculate Heart Church in Rich Fountain by the most Rev. Joseph M. Marling, Bishop of Jefferson City. Msgr. Winkelmann is survived by four brothers and three sisters. (R.I.P.)

The Very Rev. Paul U. Kertz

AFTER ATTENDING THE FUNERAL services for Msgr. Joseph H. Winkelmann, the Very Rev. Msgr. Paul U. Kertz collapsed in Sacred Heart Rectory, Rich Fountain, Missouri. He remained conscious for the interval of 15 minutes before death, during which time he received the last sacraments of Holy Mother Church. Death was attributed to a rupture of the aorta, the large artery which carries blood from the heart to arteries throughout the body.

Born on February 11, 1904, in Bloomsdale, Mo., Msgr. Kertz was one of twelve children of the late Nicholas and Mary Eisenbeis Kertz. After completing his seminary training at Kenrick in St. Louis, he was ordained on June 9, 1929. Like Msgr. Winkelmann, Msgr. Kertz served as assistant pastor at Our Lady of Sorrows Parish in St. Louis. This assignment, his first after ordination, was terminated in 1941 when he was assigned as chaplain of the state penal institution in Jefferson City. In 1945, Father Kertz was named pastor of St. Joseph's Parish in Rhineland. He was assigned to Immaculate Conception Parish in Jefferson City, formerly in the Archdiocese of St. Louis, on June 30, 1950.

Upon the creation of the Jefferson City Diocese in 1956, Bishop Joseph M. Marling named Father Kertz dean of the Jefferson City Deanery. He was appointed a papal chamberlain with the title of Very Reverend Monsignor in August, 1957.

Msgr. Kertz succeeded Father Joseph Winkelmann as spiritual director of the Jefferson City Deanery District of the Catholic Women's Union. He relinquished this office last year.

Bishop Marling celebrated the Solemn Pontifical Mass of Requiem at Msgr. Kertz's funeral. Two sisters and five brothers survive Msgr. Kertz. (R.I.P.)

The Reverend Albert G. Henkes, Second Vice-President of the CCU and spiritual director of our national Youth Section, was recently honored as "the CYO Priest of the Year for 1959" in the Archdiocese of San Antonio.